Together

Remarry Divorced People?

In color: The Grand Canyon

Methodists Speak Up Again

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e Midmonth Magazine for Methodist Families April 1960

For Beauty

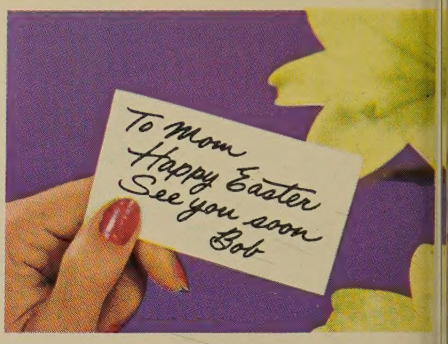
FOR 10 centuries, man has combined beauty with worship through the inspiring medium of stained glass. Yet even today, new techniques are being tried. In the new Wesley Theological Seminary in Washington, D.C., for example—first major Protestant school of theology in the nation's capital—sweeping design and vivid colors make the chapel's chancel windows seem to soar even beyond their 28-foot height. Adding to the effect is a new method of creation:

The 1½-inch-thick glass, mortared instead of leaded, was chipped much as the Indians did when making their arrowheads. The many resulting facets produce a gem-like vibrancy which makes a striking impact on those who drive by along busy Massachusetts Avenue. Already the windows' artistry and craftsmanship, set against the backdrop of the new campus, are drawing the attention of hundreds of tourists.

Formerly the Westminster Theological Seminary, the school moved last year from Westminster, Md., where it was founded in 1881 by the Methodist Protestant Church. Operated by the Methodist Church since the 1939 union, it now adjoins the campus of Methodist-related American University.

Full window: *The road of Christian history is represented (left) by a sweep of line flowing through the ages from a sunburst of color.*

Detail: *This close-up (right) shows some of those of all ages and races who unite in one purpose —to serve and worship Christ.*



Something warm and human and wonderful happens when you send flowers-by-wire

This Easter, span the miles with flowers-by-wire—the *same* wonderful, beautiful flowers you'd *give* her if you were there. They'll reach out to her and touch her deeply, affectionately—with your own personal message of love. And flowers-by-wire are fast, easy to send. Just call or visit the FTD florist nearest you. He's listed in the Yellow Pages of your phone book under FTD—Florists' Telegraph Delivery. Beautiful selections, low as $5. Delivery *anywhere*.

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Together / SAN FRANCISCO Area *NEWS* Edition

APRIL, 1960

lan Appreciation Dinner or Bishop on May 27

San Francisco Area Methodists are pre- aring to honor Bishop and Mrs. Tippett an "appreciation celebration" May 27 Stockton.

The program in Stockton Civic Audi- rium, will recognize the bishop's nearly years of leadership in the Area.

For those who wish to make voluntary ntributions on this occasion, a fund is ing established to endow the Bishop ippett Lectures in Religious Perspectives Higher Education, an annual program College of the Pacific.

The celebration is sponsored by the nference Board of Lay Activities, with r. Clare N. Pettit of Parlier as general airman. Tickets will be available later is spring from couples who will be hosts r tables.

Others on the committee include the v. Elliott L. Fisher of San Jose; Mrs. d F. Baun and Dr. McKee Fisk of rst Church, Fresno; Mrs. Bernard W. wry and Arthur Farey of Central urch, Stockton; Robert Winterberg and very Kizer of Grace Church, Stockton; ike Morizono of West Tenth Church, kland.

efugee Families Arrive

In response to the call for new homes r refugees, especially from Indonesia, veral families have come to California- vada this winter, under churches' spon- rship.

Mr. and Mrs. Willy Ferns and their six ildren arrived in time for Christ- as, under sponsorship of the official ard of Cambrian Park Church. Both the couple were born in Indonesia. rns was a paratrooper and was a isoner of war for three years in World ar II.

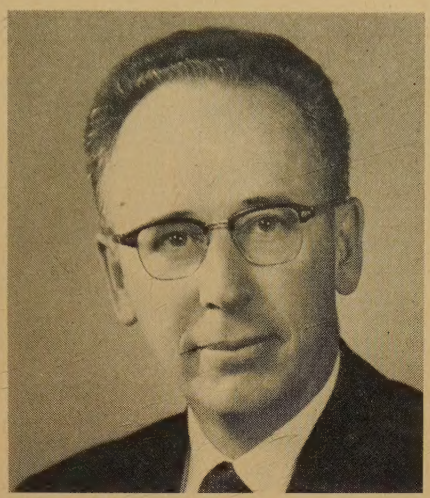
Sponsored by Kingsburg Church are r. and Mrs. Johan Niewenhuijs and their ree children, who arrived January 9. e church's commission on Christian cial relations, headed by Mrs. Roy rson, led in the project.

The musically talented Eddie Hendriks nily, with four teen-aged children, ar- ed at Palo Alto, sponsored by the First urch Methodist Men's Club.

ONFERENCE SPEAKER

The Rev. Theodore Gill, president of n Francisco Theological Seminary, will the guest speaker for the 1960 Cali- nia-Nevada Annual Conference session, shop Tippett has announced.

The session will be June 14-19 at College the Pacific. Dr. Gill is a former editor *The Christian Century* magazine.



Scores of classes and other groups in northern California churches of several denominations are discussing Talk Back *this spring. The television series began February 21 (San Francisco's KRON-TV, Channel 4, at 9:30 a.m. each Sunday). The Rev. Daniel D. Walker, pastor of First Church, Oakland, is serving as moderator for the series. A number of Methodists are serving on the studio panels which discuss each week's topic on the air. The series is presented by the Area TV, Radio, and Film Commission in co-operation with councils of churches.*

Consider Proposals to Aid Conference Finances

Following studies of several months on the Conference's long-range development needs, the Commission on World Service and Finance is considering recommendation of a major financial program to the 1960 Annual Conference session.

Proposals being considered for augmenting funds include a campaign for between one and two million dollars and an increasing share of benevolence apportionment income for church extension.

Proceeds of such a campaign would be divided among College of the Pacific, student centers, campgrounds and Fred Finch Children's Home.

WaterWorks Under Repair

Emergency work to replace the pool water purification system at White Sulphur Springs Campground, washed out in a February flash flood, is under way in preparation for the summer season.

Heavy rains and a fallen tree combined to let the surging creek wash out a bank and the equipment, according to W. A. McCoy, Jr., campgrounds manager.

Replacement is being financed from the Conference Campgrounds Fund, but the work endangers other improvement projects, unless contributions rise.

Welcome to new home in Kingsburg was given the Johan Niewenhuijs family (left) by Mr. and Mrs. John Adams. The former Indonesia residents came in January.

When We Were Younger

Taken from the files of the California-Nevada Conference Challenger *and the* Christian Advocate *Supplement, these items recall what was happening in San Francisco Area five, ten and fifteen years ago this month. (Because of the incompleteness of files, the Area Public Relations Commission would appreciate securing or knowing the whereabouts of 1945 issues of the* Challenger *and of pre-1941 issues of the Streamlines-Messenger.)*

APRIL, 1945

Receipts by the Conference treasurer from the Crusade for Christ had totaled $219,892 by this month.

APRIL, 1950

California Oriental Provisional Conference was studying extensive plans for integration.

San Francisco was selected as site for the 1952 General Conference.

APRIL, 1955

Fred Finch Children's Home added two new buildings.

Eight sets of twins were counted among the church-school membership at First Church, Livingston.

2 Widows, Minister Die

The widows of two ministers and the wife of another, one of them herself a minister, died this winter.

Mrs. Samuel Paulding, who died February 2, had served as pastor at Klamath since 1956. Her husband, who died in 1957, was retired from Kansas Conference and had supplied California churches until ill health prevented.

Mrs. Walter John Sherman, widow of the first pastor of Temple Church, San Francisco, died February 1, at San Jose, where she was a member of First Church. Dr. Sherman was pastor of the old Central Church, one of several which merged to form Temple. He died in 1942. Mrs. Sherman was a sister of Dr. George E. Steninger of Temple Church.

Mrs. Elijah H. Longbrake, wife of a retired member of Southern California-Arizona Conference who resides in Berkeley, died January 28 after an extended illness.

Death came December 22 to Miss Irene Wheeler, 96, a member of Petaluma Church since 1934.

Cite 4 for Service

Three men and one woman from California Methodist churches have been selected so far this year as their communities' outstanding citizens.

Both "Man and Woman of the Year" selected by the Delano District Chamber of Commerce are active in Delano Church. They are J. G. Parsons, retired publisher and the church's director of stewardship, and Mrs. Bert Corona, secretary of the official board and active in welfare work.

At Exeter, the Chamber of Commerce named Sidney C. Schelling, active churchman, as its "Man of the Year."

The Rev. Gilbert Vieira, pastor of Jackson and Sutter Creek Churches, was chosen as "Young Man of the Year" by Amador County Junior Chamber of Commerce. The citation noted Vieira's work with young people, his formation of adult religious discussion groups, his appointment to the county planning commission, and other outstanding achievements.

Other recent honors:

Carol Carkeet of Epworth Church, Berkeley, one of two University of California students to receive the first Robert Gordon Sproul Scholarship for excellence of scholarship and activity participation.

Kaz Yamane of Tacoma Japanese Church, a pin for 10 years of district and national service to Japanese-American Citizens League.

To A. E. Comstock of Central Church, Sacramento, both the Silver Beaver award of Boy Scouts and a superior award of achievement from the U. S. Post Office, from which he retired February 1 after 49 years. He has been Scoutmaster of the church's troop 17 since 1922.

The Award of Merit for volunteer work with Boy Scouts to Robert Johnson, Scoutmaster of Carlmont Church's troop.

Conference Delegates

Delegates from San Francisco Area to the 1960 General Conference, in addition to those pictured in the March edition of the Area News, include:

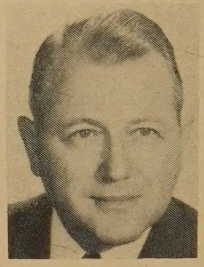
The Rev. John R. Wilkins, a fourth-time delegate, who is now in New York City as director of the department of missionary education, General Board of Missions. In the Conference, Dr. Wilkins has been a district superintendent, executive secretary of the Board of Missions and chairman of the Board of World Peace. During this quadrennium he has served on the General Conference Commission to Study the Jurisdictional System.

Dr. Wilkins

The Conference's general program secretary, the Rev. Carl L. Stocking, will be attending his second General Conference. He is in his second year as program secretary, following service as a pastor and district superintendent. He is a member of the General Commission on Higher Education for the church.

Mr. Stocking

Mr. Moon



Dr. Burns

Mr. Pettygrove

Dr. Atkinson

Mr. Morizono

The Rev. Robert W. Moon is pastor of San Leandro Church and chairman of the Conference Commission on World Service and Finance. In business for six years before entering the ministry, Dr. Moon is a member of the National Council of the Fellowship of Reconciliation and of the executive committee of the Division of Christian Life and Work, National Council of Churches.

A layman with a local preacher's license is Dr. Robert E. Burns, president of College of the Pacific since 1946 and a delegate to two previous General Conferences. He is a member of the General Commission on Higher Education and a past president of the National Association of Schools and Colleges of The Methodist Church. He has served the general church as a member of both the Board of Education and the University Senate. His

APRIL, 1960 Vol. 4, No. 4

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al church is Central at Stockton. Retired from business but even more ve in church interests is G. Clifford tygrove, member of Epworth Church, keley. There he is a lay speaker and mber of the commission on education l pastoral relations committee. He is retary of the Conference Council, chair- n of the Board of Education's student ter committee, vice-president of Fred ch Children's Home, member of the nual Conference's Board of Lay Ac- ties, committee on higher education, ory of Methodism committee and Con- nce program committee. He has been elegate to two previous General Con- nces and is a member of the General ncil on World Service and Finance. also is a trustee of Southern California ool of Theology.

or the fourth time, Dr. George H. inson of Burlingame will attend Gen- Conference. President of one of the ld's largest contracting firms, he hes a Sunday-school class, is chairman he Conference budget committee and ember of the General Board of Mis- s.

ay delegate from Pacific Japanese Pro- onal Conference is Mike M. Morizono West Tenth Street Church in Oakland. information officer for a state depart- t, he is Nisei lay leader for his Con- nce, a member of the Area Public ations Commission and chairman of church's commission on membership evangelism.

nual Youth Conference t for March 18-20

Conference-wide youth gatherings of ral types are on schedule for spring ks, especially for those of college age. he annual student conference is set March 18-20 at Mission Springs. Dr. er Ortmayer of Southern Methodist versity will speak.

he Wesley Fellowship banquet for loyed youth and service personnel be March 26 at First Church, Hay- d. Speaker on the subject of *My her's Business* will be Grant Ericksen Kingsburg, Fresno District lay leader school principal.

he second annual WF Christian voca- s conference will be April 1-3 at ific School of Religion, with Mary k of Wasco as student chairman. The . John V. Moore of Trinity Church, co, will be the speaker, followed by discussion groups led by PSR students and representatives of various vocations.

April 11-13 will be the annual inter-denominational Christian Youth and Government Conference at Sacramento. Chairman is Merriene Duncan of Elvevta. The program will include talks on the place of politics in Christian lives, by Dr. Albert T. Rasmussen of Pacific School of Religion; views of California's court system, by Miss Rosalie Asher, attorney, using the Caryl Chessman case as an example; several seminars on state executive departments; a mock legislature chaired by Phil Isenberg, student at Sacramento State College.

Winner of first prize in the senior division of the Homecoming parade at Porterville was the Methodist church's float depicting a century of service and plans for building. Mounted circuit riders were Leo Sunderland and Gordon Owens. On the float were the Fred Perry and Frank Grounds families and Howard Michaelis. Paul Tinsley was float chairman, and Barbara Stephenson designed the entry.

New Appointments

Six churches were involved in a "chain reaction" series of pastoral appointments by Bishop Tippett, effective March 1.

Following the appointment of Dillon W. Throckmorton as director of the Western Division of Heifer Project, Inc., Walter R. Gourley was moved from Castro Valley to succeed him at Tulare. Kenneth D. Miller was moved from Fairfield to Castro Valley, Arnold R. Lewis from Lincoln to Fairfield, Howard G. Chapin from Byron to Lincoln, Oscar E. Escamilla from assistant at St. Stephen's-Oakland to Byron.

Other assignments include James A. B. Haggart, recently of Colorado, to Fall River Mills, and Ron Redfoot to assistant at St. Peter's-Stockton.

Celebrate Anniversaries

Sixty years of marriage were celebrated February 7 by the S. T. Furlongs of Grace Church, Santa Cruz, and February 21 by Mr. and Mrs. Herbert B. Quick of Parlier.

Mr. and Mrs. Orison Buck of Parkside Church, San Francisco, observed their 54th anniversary December 24.

Within a membership of some 80 persons, the last three years have seen golden wedding anniversaries for four couples of Riverbend Church, all of them active almost since the church's beginning. Honored by the church with program and gifts were Mr. and Mrs. O. L. Stokes, Mr. and Mrs. O. K. Fink, Mr. and Mrs. Levi Pearson, and Mr. and Mrs. Harry C. Phillips.

Other couples who recently celebrated golden weddings include Mr. and Mrs. Lee Murphy of Trinity Church, Berkeley; Mr. and Mrs. Jujiro Nishimura of Centenary Church, Los Angeles; Mr. and Mrs. Harlan Bell of Los Gatos; Mr. and Mrs. George West of First Church, Oakland; Mr. and Mrs. Harry Horn of First Church, San Jose; Mr. and Mrs. L. H. Hartsock of Santa Rosa; Mr. and Mrs. Charles Baker of Sebastopol; Mr. and Mrs. Andy Carlson of Tranquillity; the Rev. and Mrs. John Winkley of Walnut Creek.

e new $26,000 home of St. Peter's Church, Stockton, was dedicated January 25.

Announce Faith Speakers

Several conference pastors have taken month-long speaking assignments this

year on the area's radio program, *Faith of Our Fathers.* The broadcast is on 10 stations each week.

Speaker for March is the Rev. Robert W. Moon of San Leandro. In April it will be the Rev. Joyce W. Farr of First Church, Bakersfield, and in May the Rev. Dodds B. Bunch of Oroville.

Urge Nuclear Tests Halt

Further steps toward disarmament were sought by the Conference Board of World Peace, in a statement issued in February. Fourteen members approved, and four abstained.

The board asked the President and Congress to "announce we will not resume nuclear weapons testing"; to adopt a "serious, prompt, concrete disarmament measure to counter" Soviet troop reduction announcements; to set major international disarmament in 1960 as the first U. S. goal in forthcoming summit negotiations, with "safeguard disarmament so universal and thorough that no power will have remaining the military strength to launch international war."

It urged that after the "great and historic statements" of 1959, "let 1960 and our new decade be a year and decade of deeds—that all the peoples and nations may develop and use their talents, insights, resources and strength for health, construction, abundant life and peace."

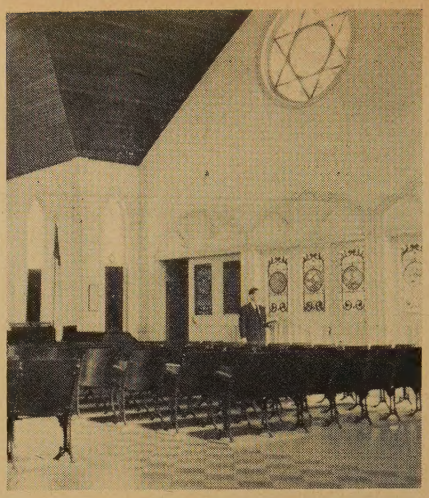
• The official board of Central Church, Stockton, urged California's senators to support legislation for removal of the Connally reservation of 1946, by which the U. S. reserved the right to decide for itself whether a matter was within the jurisdiction of the International Court of Justice. It expressed belief that "world law must increasingly bring peace and justice to mankind."

Seek Clemency for Layman

Resolutions supporting increased emphasis on traffic safety and asking clemency for an imprisoned layman have been adopted recently by the Conference Board of Social and Economic Relations.

The board, by a 10-5 vote, commended California state officials for an executive policy of suspending licenses of drivers convicted of drunken driving, urged local church activity to support "realistic traffic safety," urged legislation to establish a .15 per cent blood alcohol level to be presumptive as prima facie evidence of being under the influence of liquor, urged more adequate enforcement measures and heavier suspension penalties.

By a vote of 12-3, assurance of "our brotherly sympathy with him in prison isolation and of our prayers" was given to Dr. Willard Uphaus, leader of World Fellowship, Inc. He was sentenced in December to a year in jail for contempt for refusal to disclose to the New Hampshire attorney general names of associates in World Fellowship. Members asked that the court grant him clemency.



The Rev. Arnold Lewis, until recently pastor at Lincoln, inspects some of the unusual epitaphs recorded in the windows of the church that was erected in 1890.

CHURCH WINDOWS

Blunt Reminders of Death

Certainly one of the country's most unusual collections of church windows is that of Lincoln Community Methodist Church—blunt reminders of the deaths of ministers and missionaries of more than 70 years ago.

The windows in 23 of the 24 doors separating classrooms from the sanctuary are epitaphs for ministers, few of whom had any direct connection with the Lincoln Church. Three large circular windows in the sanctuary gables pay tribute to missionary women.

Full story of the "colorful" windows, each of which also includes a traditional church symbol, is not recorded, but some credit the idea to the Rev. H. M. McKnight, who founded the church in 1889. Its sanctuary was erected in 1890, and an educational-social unit was completed last year.

Among the window inscriptions are:

"George W. Wood, who died in his buggy on the way to duty, 9-18-1871."

"Rev. Philip Tuggle, who went from San Francisco to heaven in 1886."

"Rev. John Calvin Stewart, murdered by a traitor."

"Rev. Solomon W. Davies, a missionary to California, killed by a locomotive 9-5-1884."

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Area Building Progresses

Building progress during the winter months has included the following:

The social-educational building of **Farmington Church,** erected in 1953 at a cost of $11,000, was dedicated by Bishop Tippett. The unit was named Stephens Hall, in honor of the Rev. Charles H. Stephens, pastor in 1953-54.

A new three-bedroom parsonage has been purchased for the Rev. and Mrs. L. W. Reneau of **Florin Church.** The old parsonage has been used for some time for classrooms.

The new church-school unit of **Lindsay Church,** completed in 1958 and costing $32,000, was dedicated February 14 by Bishop Tippett. It includes five classrooms and a fireside room. Neal D. Barker is chairman of the building committee.

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Use of the new nine-classroom building of **Selma Church** began January 17, and it was consecrated February 14 by Bishop Tippett.

It was a snowy setting for the new sanctuary and administration wing of Dunsmuir Church. The pumice block and rustic siding enclose seating for 300 persons.

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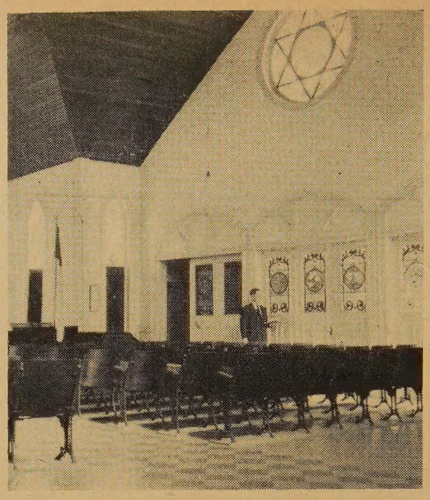

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Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

YOU'LL NOTICE as you skim the index in the next column that this month our editorial eye has rambled westward. We travel from *St. Joe to Sacramento,* on page 25, visit Arizona's awesome Grand Canyon, where *Earth Declares His Wonder and Glory,* on page 37, and drop in on fledglings at the Air Force Academy *In the Shadow of Pikes Peak,* on page 76. Then we backtrack one of the 19th-century West's most dynamic and influential leaders —*John Evans* [page 32], a physician and Methodist layman who helped boost Denver City, Colo., as the capital of the Rocky Mountain region.

Our focus on the West is prompted less by spring wanderlust than by the approaching General Conference, beginning in Denver April 27. To help set the stage, we are pleased to bring you **Bishop William C. Martin**'s explanation of the episcopal address, keynote of every General Conference. Bishop Martin is to deliver it this year on behalf of the Council of Bishops. Don't miss this important article, *Methodism Speaks Up Again,* on page 20.

Reporting in the *Saturday Review* on his recent visit with **Albert Schweitzer,** Editor Norman Cousins wrote that after half a century of "trying to awaken and serve the creative and compassionate spirit in man," Dr. Schweitzer now has turned his thoughts and energies also to "the uncertainty that has clouded over the prospects for civilized man." What is to be done? The 85-year-old Nobel Peace Prize winner lays a foundation in his article, *There's Hope on the Main Road,* on page 14. It is a perfect preface to a *Powwow* on disarmament coming up in these pages soon. You may remember Mr. Cousins as author of *The Hiroshima Maidens Go Home,* away back in our first issue, October, 1956.

One of our editors is still smiling over a phone conversation he enjoyed with **Robert E. Searight**, the sprightly 78-year-old who shares his hobby experiences in *My Adventures as a Bulb Snatcher* on page 59. Mr. Searight's letters already had labeled him a man of rare high spirits; each contained a joke or a good-natured jab at Chicago's winter weather as compared to his sunny retirement home in Long Beach, Calif. When our call was put through, Mrs. Searight answered on a garage extension, then hailed her husband to pick up the house phone. Turned out he was doing the breakfast dishes while his wife gardened. That, our (male) editor holds, may be carrying a fellow's good nature a bit too far . . . or is that the stuff which builds happy marriages? Anyway, it works fine for the Searights.

Our Cover: The pensive young lady in the lacy Easter millinery was just three when she posed for photographer **Vivienne Lapham**, but the story told in the stained-glass window goes back nearly 2,000 years to the Garden of Gethsemane. Installed in First Methodist Church, Ansonia, Conn., it depicts the familiar events described so dramatically in Matthew 26:36-46.

—Your Editors

Together presents for April, 1960

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14 **There's Hope on the Main Road** ..... Albert Schweitzer

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Together

740 N. RUSH STREET, CHICAGO 11, ILLINOIS
Telephone: MIchigan 2-6431

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SELECTED BITS FROM YOUR

Letters

'Pother About Pigge'

WARREN P. WALDO, *Pastor*
West Burke, Vt.

Why all the pother about Robert Strawbridge stealing "a pigge" [*The Three Roots of American Methodism,* November, 1959, page 25, and *Methodist Americana,* February, page 47]? The items use the word "accused." They do not say that he was convicted. A lot of innocent people have been accused of crimes and tried for them.

I suggest that the items are interesting as reflecting the character of the times in which the man lived and preached, rather than the character of the man himself. At any rate, interesting!

He's Remembered at New Haven

FRED FOWLER
New Haven, Conn.

The splendid article on the missionary work of *Dr. George Harley of Liberia* [December, 1959, page 21] is of much interest to members of the First Methodist Church of New Haven who knew him when he was a student at Yale Medical School. He was much interested in the youth of our church —in fact, was president of the old Epworth League.

On one of his visits he mentioned that a qualified person was needed to help in the educational program of the mission station. In our choir was the local executive of the Camp Fire Girls. After the service she consulted with Dr. Harley, the result being that Miss Mildred Black became one of his associates at Ganta.

At the same service was B. B. Cofield, a student at Yale Divinity School. After his graduation he and his wife also went to Ganta as associates of Dr. Harley.

Happiness on the Moon?

DANIEL E. TAYLOR, *Gen. Sec.*
Board of World Peace
Chicago, Ill.

Much interest attends Wernher von Braun's *Missiles and Civilization* [October, 1959, page 14]. The moralizing from a scientist whose entire life previously under the Nazis, as now in our country, has been given to weaponry, is interesting. More regrettable is the fact that both the article and your journal obscure the fact that the major purpose of such rocketry is to make plausible its destructive uses in war.

Some of us prefer the mature judgment of Dr. Albert Schweitzer, who comments: "I don't think humanity will be happier when it has taken over control of the moon." Next time, why not let an ethicist do the moralizing?

A suggestion we have adopted. There's Hope on the Main Road, *by Dr. Schweitzer, appears in this issue.*—EDS.

'Unrealistic, Unchristian'

J. LESLIE HARTZ, *Pastor*
Cameron, Mo.

The unrealistic, unchristian Kennedy-Titus advice majors on asking Mr. Khrushchev embarrassing questions and can only generate hate [*A Letter to Mr. Eisenhower,* February, page 14]. Let our President be humble, speaking truth, admitting we have not solved our problems of the hungry and sick and finding each man the job where he is happiest.

Concerning Socialism, he can admit that there are values we can attain no other way: highways, schools, sewage, old-age security, atomic and space research. But we note that the Russians are learning private initiative works best sometimes. . . .

Unafraid of Russian Atheism

VIRGIL A. KRAFT, *Associate Pastor*
Peoples Church of Chicago
Chicago, Ill.

A Letter to Mr. Eisenhower seems designed either to put the "fear of hell" back into our religious motivations or make us even more rigid in our self-righteousness. How smug it makes us feel to point out the shabbiness and shortages in a country devastated by war. And how much it makes us like the Pharisee Jesus told about, who went up to the temple to brag!

A tourist to Russia can get many wrong impressions, especially if he does not remember much history and looks with only Western eyes. Not being a "distinguished" visitor to Russia in 1956 and 1958, I could easily lose myself in many private lives. I am not afraid of Russia. I love her long-suffering people and cannot understand why Christian leaders continue to throw them stones instead of bread. Love is still more effective than ridicule. I am not afraid of Russia's socialism, with which certainly we can live, nor am I afraid of her atheism.

Instead of being hostile to believers, all the hundreds of young people and adults I met either were simply curious about churches or disinterested. At worst, they felt sorry for those who still participated in what to them (and in many ways they were correct) was a wasteful and debilitating superstition.

Mr. Kraft reported at length on his experiences in Russia in Young Russians Are Asking Questions [*March, 1957, page 13*].—EDS.

New Doors for Scouts

BILL JOHNSON
San Francisco, Calif.

Thank you for your wonderful *For God and Country* [February, page 76]. I once earned the God and Country Award and reading your article brought back many memories.

I have often felt that not enough of our Methodist boys in Scouting know of this award or of the feeling one gets when, after months of hard study and service, he receives the beautiful red cross on a white background with a blue ribbon.

I think your article will open new doors for Scouts who are interested in service for their church, their country, and their God.

Food for Fellowship

MRS. EDITH EMERSON
Portland, Oreg.

We are new readers of TOGETHER, having recently arrived from England, and we find yours an excellent publication! Imagine my surprise, however, when I saw such an unrealistic picture as you used for Christian fellowship in *For God and Country.* Family worship is an excellent practice and the foundation of family life, but we don't want to give the impression that to be good Christians we have to forgo the pleasures of a piping-hot family meal.

In the picture, mother looks a bit anxious. I suspect she was thinking about a cold cup of coffee and wondering what was happening to the hot dish she lovingly prepared. Christ did not despise a good healthy appetite, so why should we?

'Paintings . . . Nightmares'

MRS. DEAN CRAWFORD
Cortland, Ohio

It doesn't seem TOGETHER would approve of those hideous pictures of our Bible characters [*Out of the Old Testament,* February, page 37]. Ruth and Naomi were fine, but the others were

"Because I tossed and turned all night, my doctor started me on Postum"

"You know how it is, sometimes you just don't sleep right. Take me, I was tired at night, but I couldn't seem to settle down. Began to get me down, I'll tell you.

"Finally, I went to the doctor. He said sometimes this can be caused by too much coffee. Some people just can't take all the caffein in coffee, especially at certain times. He suggested I switch to Postum, told me Postum was 100% coffee-free—couldn't keep anyone awake.

"So, I started drinking Postum. I liked it—and I liked the way I slept and felt. Why don't you give Postum a try? You'll like it, too—and so will your family."

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Another fine product of General Foods

Gold Ribbon Winner at Oregon State Fair suggests you make

Golden Apricot Coffeecake

"It's topped with apricot jam and slivered almonds—and bursting with the wonderful flavor only yeast can give," says Mrs. Don Hood, winner of the new Gold Ribbon for the best yeast baking at Oregon's State Fair. "And so easy to make. Just mix and spoon—it rises in the pan. And use Fleischmann's Active Dry Yeast. It's so fast rising and dependable . . . most of us prize-winning cooks wouldn't take any other."

GOLDEN APRICOT COFFEECAKE

FILLING

½ cup (1 stick) Blue Bonnet Margarine
¼ cup sugar
¾ cup slivered blanched almonds
½ cup apricot jam
1 tablespoon grated lemon rind

Combine ingredients in saucepan, cook gently 5 minutes. Stir often. Let cool.

Dissolve yeast in water. In mixing bowl cream margarine, gradually add sugar, and cream together. Stir in yeast mixture and remaining ingredients. Beat until blended. Reserve ½ cup dough. Spread remaining dough in greased 9 x 9-inch pan. Cover with filling. Work reserved ½ cup dough with ¼ cup additional flour until smooth and pliable. Roll into 12-inch square. Cut into ½-inch strips. Arrange lattice fashion over filling.

DOUGH

1 package Fleischmann's Active Dry Yeast
¼ cup warm (not hot) water
½ cup Blue Bonnet Margarine
½ cup sugar
3 eggs
¼ cup milk
3 cups sifted enriched flour
½ teaspoon salt

Brush with beaten egg white. Cover. Let rise in warm place until doubled in bulk, about 1 hour. Bake at 375°F. (mod.) about 30 minutes.

ANOTHER FINE PRODUCT OF STANDARD BRANDS INCORPORATED

"Make haste O GOD to deliver me;

MAKE HASTE TO HELP ME, O LORD"

Psalm 70:1

Shalini is just ten years old. Her prayers are not only for herself but for other less fortunate blind children, many of whom know only poverty, fear, hunger and homelessness. She asks God to send someone to love them and calm their fears of tomorrow.

In the name of Jesus Christ who loved the children and opened the eyes of the blind the JOHN MILTON SOCIETY is helping to feed, clothe, educate and care for blind children in 33 Christian Schools in Africa, the Middle East and Asia. But there are hundreds more blind and destitute children—like Shalini—who need love and Christian care. Only you can bring hope to their tragic lives. Won't you pray for our work and make God's love real to a blind child by your gift?

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enough to make one have nightmares. The artist must have been in the throes of one when he painted them.

'Significant Christian Art'

ROBERT WALLACE, *Pastor*
Hattiesburg, Miss.

I was thrilled to see the striking pictures of Old Testament personalities. You have run several sets of extremely significant Christian art.

'Humans . . . Not Ugly'

MRS. O. C. BERANEK
Cleveland, Ohio

I was deeply shocked to see human beings pictured in such an ugly manner in our church magazine. Surely human beings of ancient times were not that ugly.

'Why . . . Magi at the Manger?'

ELIZABETH BRIGGS
Clifton Heights, Pa.

Having read the comments in *Letters* [February, page 5] on the publication of Christmas art, I wonder if I may add my pet peeve? Why do most pictures of the Nativity portray the Magi at the manger?

Does no one read Mathew 2? If the Wise Men found the Christ Child at his birthplace, why did Herod slay all children under two? In spite of the beautifully written story in Matthew, why do we see the Magi at the manger and hear that the shepherds followed the star?

Ornithologists Wrong?

STELLA M. MATTHEWS
Ridgely, Md.

The ornithologists quoted by Dr. Weatherhead in *The Case Against God* [January, page 34] evidently have never had a mulberry tree or a birdbath. We have dozens of robins raising broods in our maple trees every summer, bathing in our birdbath, and eating mulberries and earthworms. Seldom do we see or hear any trouble among them or with the cardinals, catbirds, and other species which haunt our gardens and use these facilities.

Three Sets of Commandments

WILBUR R. MORGAN
Mercedes, Tex.

Dr. Nall commented in *Your Faith and Your Church* [January, page 58] on two sets of commandments. As a matter of fact, there are three. Probably the reason Dr. Nall omitted the set found in the 34th chapter of Exodus is that it has little value for people today, even though it is the only set designated by the Bible itself as containing "the Ten Commandments."

This ancient code fits in an area of ritual religion in a way which is natural

a people of primitive spiritual development. The time for the nobler moral values, which touch the sacredness of life, purity, honesty, and property, had not yet arrived.

State Line Church

R. J. RINGER
Valley Head, Ala.

You mention the State Line Methodist Church, which is partly in Georgia and partly in Alabama [*Methodist Americana*, November, 1959 page, 61].

A visitor, a camera, and a 2-state church.

About a year ago I made a picture of this church, with my camera facing toward the north.

This church is on a county road a mile east of, and parallel to, U.S. 11.

Five Silent States

MISS VERA NOEL
Portsmouth, Ohio

In *Letters* [January, page 6], Bishop Arna Dawson said he thought a copy of your November anniversary issue should be placed in every home. That made me wonder how many Methodists there are in Montana, Louisiana, New Hampshire, Wyoming, and Idaho. I have been collecting or exchanging church bulletins since June, 1959, but I can't seem to hear from any of these states. I wonder if Methodists in those states read TOGETHER.

Replies From All Over

MRS. J. E. ANDERSON
Pierre, S. Dak.

Thank you for inserting my name in *Name Your Hobby* [January, page 61]. I have heard from so many ministers, women, and hobbyists that I just have to tell you that I'm enjoying the responses from all over the U.S.A. It is a wonderful way to meet folks and share our hobbies.

No Law, Big Feud

VIRGIL N. HALE, *Pastor*
Bristol, Tenn.

Recently I talked with a descendant of Devil Anse Hatfield, who confirmed the information you carried in *The Way the Hatfields Went to Church*

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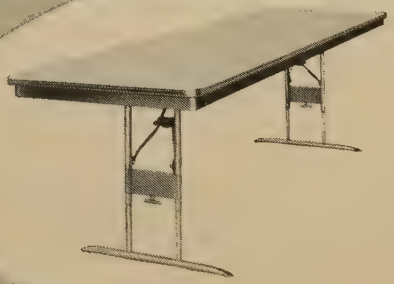

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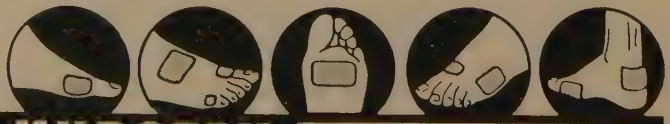

Dr Scholl's KUROTEX A Superior Moleskin

[January, page 49]. He said that Devil Anse was his grandfather, and he recalls occasions when the old mountaineer would shoot coonskin caps from the heads of the grandchildren for, as he said, "You'll have to get used to it; there'll be a lot of it going on around here."

He also said that one reason there was so much feuding with the McCoys was that they had to protect themselves because of the lack of law enforcement agencies.

Jane Merchant: Shining Example

MRS. INEZ FERGUSON
Oakland, Calif.

Thank you for *Jane Merchant: Poetess of Faith* [January, page 17]. God has blessed Miss Merchant with an educated heart. She has this kinship with Paul: that the Lord may speak to us through her for hers is a shining example of pure faith.

No Flowers in January

HUBERT TANNER
Plymouth, Ind.

Be careful—you may mislead some good Methodists. *Outdoor Cathedral* [January, page 2] is a beautiful picture, but we have traveled in January and February along Route 90 from Mobile to Beaumont, south of New Orleans 60 miles, and south of Route 90 to Grand Isle and there are *no* flowers blooming. People tell you, "It is not the season."

Answered Prayers

J. L. BUCHANAN
Alliance, Ohio

While reading *God Does Answer* [January, page 13], I recalled that when I was nine I was ill with pneumonia for six weeks.

A friend we called "Grandpap" Davis stopped by to see how I was. The doctor gloomily predicted I would not live until morning. "Let us pray," Grandpap said, and my family did. Next day, the doctor was amazed at my turn for the better.

Almost 50 years later I was in the hospital so ill that my wife was told there was no hope. She went home and prayed most of the night. When she returned I was keen and alert for the first time in many days.

Did God answer those prayers? I think so, for I am certainly enjoying life today at 89!

A *Together* for India?

SAMUEL MOHAN SINGH
Sonepat, Punjab, India

Of all the magazines I have read, TOGETHER is the best. I wish someone in India would start a TOGETHER that would reach every Christian home.

Together / NEWSLETTER

ESS RELIGIOUS BIAS? A two-year UN study, completed before the latest outbreak of anti-Semitism, concludes that religious discrimination is declining. It credits the trend to a change in attitude of churches, governments, and public.

ORWARD LOOK. Ervin W. Potter, Salem, Oreg., Methodist layman representing the Board of World Peace, has urged the Senate Foreign Relations Committee to "look forward as a way out of the seeming deadlock of the cold war." He added, "To the average observer, we seem to be kept busy countering moves of other countries rather than affirmatively moving toward a constructive plan for world improvement and development."

OU HELPED FEED 7 MILLION! Methodist participation with 34 other U.S. Protestant churches in the food-distribution program of Church World Service helped provide some food every day last year to 7 million persons overseas.

HURCH-STATE WALL FALLING? Bishop Richard C. Raines of Indianapolis has proposed conferences among Protestant, Catholic, and Jewish leaders to appraise the "disintegrating wall between Church and State." He told the National Conference on Church and State that support of federal aid for church-related scholarships, hospitals, and schools is wrong in principle.

AD-WEATHER EVANGELISM. The general secretary of the Board of Evangelism, Dr. Harry Denman, suggests that local-church directors of evangelism schedule visitation campaigns when the weather is bad. "Not only are the people more likely to be home," he advises, "but then they will know you are in earnest."

AMED STATISTICAL CHIEF. The Rev. Frank E. Shuler, Jr., pastor of Calvary Church, Middletown, Ohio, has been named director of the Statistical Office of The Methodist Church, succeeding the Rev. Albert C. Hoover, who retires May 31.

EW TRAFCO BRANCH? To exert more "constructive influence on mass entertainment," the Television, Radio, and Film Commission (TRAFCO) has asked the Council of World Service and Finance for $30,000 annually for a proposed branch office in Los Angeles.

(More church news on page 66)

What Your Pastor Won't Tell You About Your Church!

The wind comes in gusts, the rain pelts the windows. But on this blustery Sunday, you enter your church, take your place in a comfortable pew, and join in the service—feeling wonderfully at peace. And, yes—good and proud, too—because you know everything has been taken care of.

Everything? . . . Materially speaking perhaps! But something is missing. Your pastor could tell you—but he probably won't. Yet deep in his heart lies his secret wish for inspiring church bells. And because he loves his church as you do—he dreams of hearing these bells, resounding far and wide over your community—touching all and calling all to pray.

Wouldn't you like to see this spiritual need for your church realized? You can do so, of course by donating a Schulmerich® Carillon in the name of a loved one—or in your own name . . . now in your life-time. Or you might form a donors' group. Speak to members of your congregation—and your neighbors, friends and even business associates as well. Would you like further help? Write us.

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BAKED ENAMEL METHODIST ROAD MARKER. Constructed of heavy rustproof steel, finished in baked enamel. Upper panel has Colonial cream background with words "Methodist Church" lettered in maroon. Lower panel is maroon, may be lettered up to 20 characters of your own directional copy or left blank for you to letter locally. If you want marker lettered at factory, give copy desired. Size, 24x30 inches. Transportation extra from Coshocton, Ohio. **AR-2-PM.**

SCOTCHLITE METHODIST ROAD MARKER. Appears in full color—day and night! Same design, colors and size as the Baked Enamel marker. Lower panel may be lettered with up to 20 characters of your copy or left blank for lettering locally. If you desire marker lettered at factory, state copy desired. Scotchlite Lettered Markers have directional copy lettered in white enamel covered with reflective glass beading. Both markers easily erected. We suggest a 4x4-inch wooden post available locally. Transportation extra from Nashville, Tennessee. **AP-2-SL.**

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4 Plain Markers	30 lbs., 4 ozs.	*each*, $3.75	
5 Plain Markers	37 lbs., 4 ozs.	*each*, $3.60	
6 Plain Markers	44 lbs., 4 ozs.	*each*, $3.45	

LETTERED MARKERS. Lower Panel is lettered to your order. Limit copy to 20 characters. Prices given are for signs with identical copy. Each change of copy makes a separate series in the price schedule below. The words "Methodist Church" are lettered in upper panel. No extra lettering can be placed in upper panel of signs.

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1 Lettered Marker	9 lbs., 4 ozs.	*each*, $8.15	*each*, $26.35
2 Identical Lettered Markers	16 lbs., 4 ozs.	*each*, $6.45	*each*, $25.25
3 Identical Lettered Markers	23 lbs., 4 ozs.	*each*, $5.75	*each*, $24.90
4 Identical Lettered Markers	30 lbs., 4 ozs.	*each*, $5.30	*each*, $24.85
5 Identical Lettered Markers	37 lbs., 4 ozs.	*each*, $5.00	
6 Identical Lettered Markers	44 lbs., 4 ozs.	*each*, $4.70	
Arrow (left or right hand—please specify)			*extra*, 30¢

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Los Angeles 29 • Nashville 3 • New York 11 • Pittsburgh 30
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At the Foot of Nam San's Cross

y Gerald B. Harvey as told to Agnes Boyakin

I saw other shadowy figures making the same ascent. As they climbed, they worshiped silently.

NEAR THE HISTORIC South Gate of Seoul, Korea, the mountain Nam San rises some 1,500 feet above the teeming city streets at its base. A thousand crude stone steps lead upward through stately, centuries-old Oriental landscaping to a great white cross near the summit.

During Korea's 40 years of Japanese occupation, a Shinto shrine had stood there. Christians, even young children, had been forced at bayonet point to climb the steps and pay homage to the emperor. Those who refused were imprisoned, tortured, or killed. The mountain and its 1,000 steps became a symbol of humiliation.

Then freedom came to Seoul. The great cross was raised where the hated shrine had stood.

My story begins early on Easter morning in 1955, when I was in Seoul to help restore Korean Christian literature. A sunrise service had been planned at the Nam San cross, but when I awoke at 3:30 I heard the steady tattoo of a heavy rain that had been falling since midnight.

"Why should I get up?" I asked myself sleepily. "Certainly no one else will go out on a night like this." I rolled over and tried to go back to sleep—but my conscience was wide awake. I must go, rain or no rain. So I got up, dressed warmly, put on rain clothes, and resolutely headed my Jeep toward the South Gate. The streets were dark and deserted. "Surely," I thought, "I will be the only one!"

Parking at the foot of the mountain, I began the difficult climb up the slippery steps that led to the cross. Then, through the gentle shroud of fog which had settled on the mountain's shoulders, I saw other shadowy figures making the same slow ascent. At first there were only a few; then, looking back as the rain diminished with the dawn's first light, I saw more and more.

My rain-soaked companions were not decked in Easter finery. They wore clothes from Atlanta and Albuquerque, from Newark and New Orleans, from Portland, Maine, to Portland, Oregon—gifts from fellow Christians the world over. Some had waxed-paper umbrellas; others wore Korean rainhats. There were schoolchildren, old women with canes, young men and old, mothers with babies slung on their backs. Yet each, it seemed, carried his own Bible and hymnal. And as they climbed, or paused to rest on the steep slope, they worshiped silently.

A multitude already had assembled near the cross. Here and there, at the outer fringes, family groups were seated on the upturned stones of ancient temples, awaiting the message of a risen Christ.

As the service began, the clouds started to break and the fog thinned. Beneath us stretched the war-scarred city, brighter now that some of the terrible dust had been washed away. The rain was forgotten in the promise of a new day.

Later, during the closing hymn, a magnificent morning sun broke through the overcast. Then, when the benediction had been pronounced, the mighty strains of *The Church's One Foundation* boomed up the mountainside from an Army band on a lower terrace. The worshipers came alive with fellowship; greetings and laughter came from faces that had been thoughtful and sober and tearstained.

It was an experience I never will forget. Easter had dawned in Seoul—and 40,000 Christians had climbed far up a mountain in a driving rain to greet it.

A great humanitarian shares his wisdom in this plea for a union of religion and ethical thought leading toward the triumph of the Spirit of God in man.

There's Hope on the Main Road

By DR. ALBERT SCHWEITZER

THERE IS no questioning the fact that World War II has accelerated the process of the collapse of our civilization. The peril of the future is written for all to see. World Wars I and II are not causes but results of underlying conditions. They continue and steadily worsen.

We are drifting on a rapidly moving stream above a great cataract, not knowing that the current becomes increasingly strong and that soon we shall be unable to escape the catastrophe that awaits below.

We are at the beginning of the end of the human race. The question before it is whether it will use for beneficial purposes or for purposes of destruction the power which modern science has placed in its hands. So long as its capacity for destruction was limited, it was possible to hope that reason would set a limit to disaster. Such an illusion is impossible today, when its power is illimitable. Sorrowfully, and with a deep sense of tragedy, I see now that "The Decay and Restoration of Civilization," Part 1 of my book, *Philosophy of Civilization* (Macmillan, $6), was prophetic.

There is this one hope: we must return to the main road, from which we have wandered. We must substitute the power of understanding the truth that is really free, for propaganda; a noble kind of patriotism which aims at ends that are worthy of the whole of mankind, for the patriotism current today; a humanity with a common civilization, for idolized nationalism; a restored faith in the civilized state, for a society which lacks true idealism; a unifying ideal of civilized men, for the condition into which we have plunged; a concern with the processes and ideals of true civilization, for a preoccupation with the transient problems of living; a faith in the possibility of progress, for a mentality stripped of all true spirituality. My conviction has not changed. Our only hope is that the Spirit of God will strive with the spirit of the world and will prevail.

We do not have a complete and satisfying knowledge of the world. We are reduced to the simple conclusion that everywhere in the world there is life like ourselves and that all life is shrouded in mystery. A true acquaintance with the world consists in being filled with a sense of the mystery of existence and life. This mystery becomes only more mysterious with every advance in scientific research. To be filled with the mystery of life is like that which is called in the language of mysticism the "wise ignorance," an ignorance which is nonetheless knowledge of the essential.

In the world, the will to live is in conflict with itself. In ourselves, by some mystery which we cannot understand, it would be at peace with itself. In the world it is manifest; in ourselves it is revealed. To be other than the world is our spiritual destiny. In conforming to it we live our existence instead of submitting to it. By respect for life we become religious in a way that is elementary, profound, and alive.

We live in a time completely lacking in philosophical culture. The separate sciences have emancipated themselves. Either they do not feel the need of a unified world view or they insist upon shaping their own philosophies. Knowledge is might: this is the expression that dominates our era. People forget, however, to add that knowledge is not culture. . . .

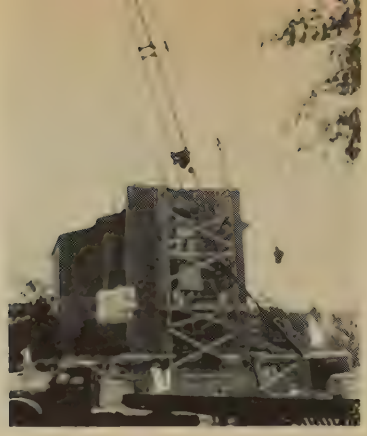
Education consists in this, that the entire domain of human knowledge is comprehended in its basic outlines and that this should form a single world view, bringing the individual into conscious relationship with his surroundings and determining his opinions and his activities.

Deep in the heart of man lies this yearning for a world view. The sciences as such can never free him; only philosophy has this possibility. It summarizes the actual condition of the sciences and brings the resulting picture into harmony with the ethical and religious interests of the individual and society. So I feel that it is wholly false to say that philosophy has outlived its day. Without philosophy, no education is possible and without education there can be no ethics and no religion in a scientific era.

We wander in darkness now, but one with another we all have the conviction that we are advancing to the light; that again a time will come when religion and ethical thinking will unite. This we believe, and hope and work for, maintaining the belief that if we make ethical ideals active in our own lives, then the time will come when peoples will do the same. Let us look out toward the light and comfort ourselves in reflecting on what thinking is preparing for us.

Retaining his lifelong interest in music, the author, at 85, still practices regularly.

DR. SCHWEITZER wears the mantle of greatness with humility. Now in the twilight of a matchless career as medical missionary, theologian, musician, author, and winner of the Nobel peace prize, he works daily ministering to the bodies and spirits of the patients at his jungle hospital in French Equatorial Africa [see *My Visit With Albert Schweitzer,* July, 1957, page 34]. But his concern for his fellow man reaches out to all corners of the world. In this article he warns humanity of the perils it faces and points a path away from disaster's brink. He writes out of a reverence for life, forged by decades devoted to bringing comfort, and relief from pain and affliction, to body and soul.



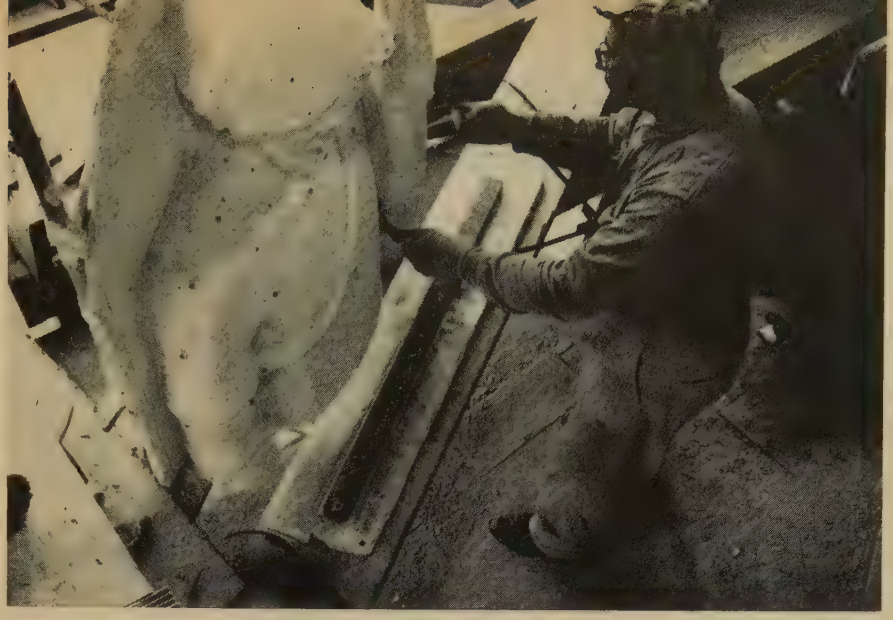
A huge crane lifts one of the pieces of Indiana limestone into place on the front wall of the chapel. Total weight of these uncut stones: 40 tons.

Steel Strikes Stone

TO SPEAK OF CHRIST

Heroic sculpture themes a seminary in Washington, D.C.

Stone carvers chip with steel and, ever so slowly, the figure of Christ takes shape.



A carver measures a scale model of the statue from each of three reference points before making his cut.

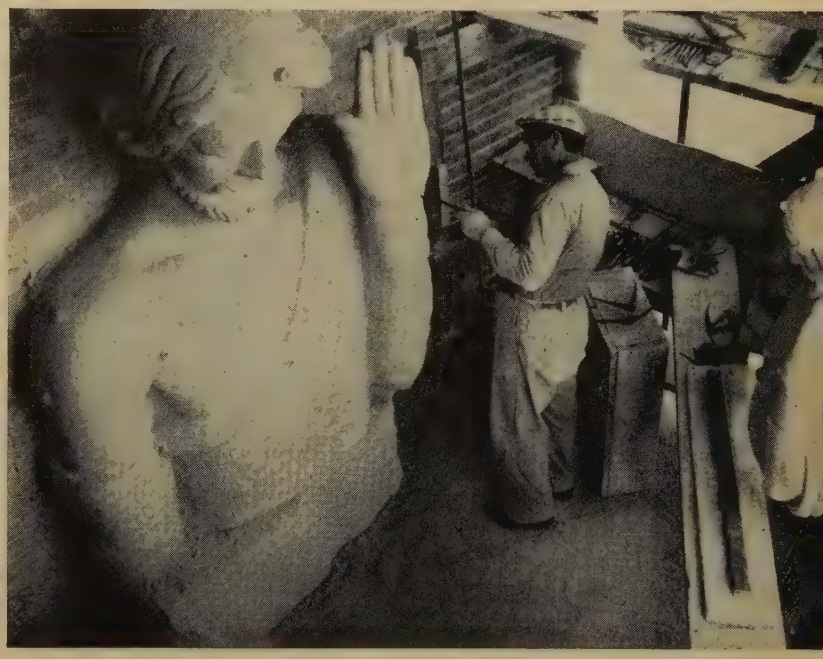
THIS imposing figure of Christ is carved out of limestone on the front of the new Oxnam Chapel at Wesley Theological Seminary, associated with The American University, on scenic heights overlooking Washington, D.C. [see page 2]. Only a year ago the statue was a 40-ton mass of rock. Since the work began, many spectators have been asking how such religious art comes into being. Here's the way Leo Friedlander, the sculptor, created this 16-foot tribute to the Master.

First, the artist made six small clay models of Christ, each in a different pose. The one chosen shows him in an attitude of compassion.

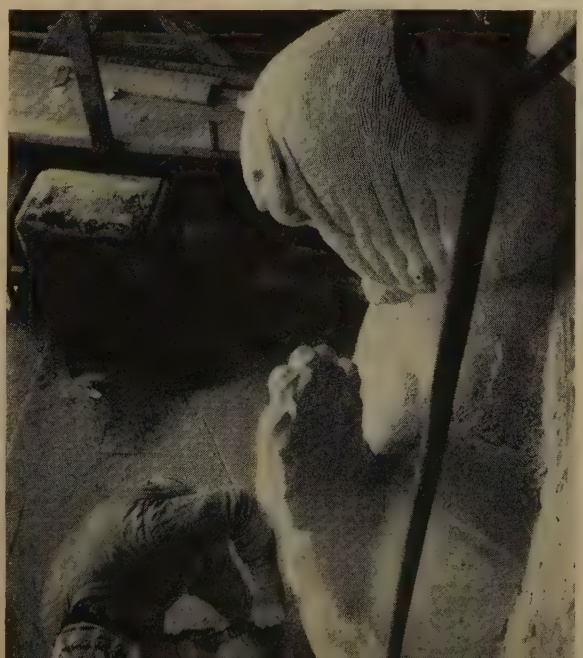
Next, Friedlander fashioned a quarter-scale model, then one in half scale as he perfected and added detail to the figure before it was committed to permanent form in stone. By the time the limestone had been quarried, cut into three blocks, and hoisted into place in the chapel wall, more than two years had passed.

Then began the carving, a painstaking, six-month task performed by skilled craftsmen. Two stone carvers chipped with steel cutting tools until the massive blocks were transformed into a powerful, lifelike figure of the Savior. In transferring measurements from a half-size plaster cast to the limestone, workmen used calipers so the proportions in the finished work would be accurate. The point at which each cut was to be made was located with mathematical precision by doubling the distance separating the corresponding point on the model from three of the reference points (the dart-like lumps in photos).

The result, pictured on the next page, is a heroic-size sculpture in high relief that not only harmonizes with the seminary's spiritually oriented modern architecture but strikes a note of strength and solace for all who pass to share.



The statue is carved in high relief, leaving at the back a 2½-foot-thick slab which is mortared into the wall.



This cut is made with a pneumatic tool. Wherever a smoother surface is needed, workmen use a rasp.

Christ *by Leo Friedlander*

The dramatic figure illustrates a passage of Scripture: "He saw a great throng; and he had compassion on them." The statue adorns the chapel of Methodism's new Wesley Seminary, on Massachusetts Avenue in the nation's capital.

THERE IS a fascination about Jesus Christ that we find in no other person who has ever lived. When he walked the earth men were awed by his presence, were drawn to him by an indescribable power. He was so winsome and gracious that little children yearned to climb on his knee, and yet so manly and stern that strong men stepped aside to let him pass, or ran from the Temple when he accused them of making it a den of thieves.

After 19 centuries Jesus is still the disturbing, surprising, fascinating Master of men. Even skeptics cannot get him out of their minds.

It is not recorded that Jesus ever wrote a thing, yet his teachings have exerted a greater influence upon the thought and life of the Western world than the words of all other teachers combined. He has led more righteous crusades and inaugurated more needed reforms than all other strong men combined. Our calendar is dated backward and forward from him. Whether we stand in an art gallery or visit a great library or listen to the masterworks of music, we realize that he is indeed the central character of the centuries, for more artists have proclaimed his glory than that of any other man.

His influence over individuals is amazing. Far more would die for him if need be than for anyone else. Instinctively we consider conduct right or wrong, depending on whether it is Christian conduct. Nowhere is his influence summed up better than in the familiar statement: "All the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of mankind on this earth as powerfully as has that One Solitary Life." [See December, 1957, page 1.]

Today many who once thought they could get along without Christ in our troubled world are turning again to him for inspiration and guidance. It is impossible to make a

A clergyman tells why, to all peoples, Jesus Christ must be

the Central Character of the Ages

By MASSEY MOTT HELTZEL

new beginning without Christ. Jean Paul Richter has said: "With his pierced hands he has lifted empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."

There was something so magnetic about Christ's person that when he said, "Follow me," people followed. We can think of no wrong that was in him, of no virtue that was not in him. He was humble and loving, sinless and forgiving, and we have to agree with the centurion at the cross, "Certainly this was a righteous man." His moral stature alone would make him the most compelling character of history.

But there is more than perfection to make Christ's person fascinating. He made stupendous claims concerning his person. He claimed to be both human and divine, and through all succeeding ages mankind has not been able to renounce its belief in his claim. He said that he was from above while others were from this world, that he was eternally present with the Father, that he and the Father were one.

No wonder he fascinated men by his very presence. Once when officers were sent to arrest him they paused to listen to the words of beauty and hope which fell from his mouth, and when they returned without him they could only give as their reason, "Never man spake like this man."

Then there is his work. Here was one who always went about doing good, healing the sick and feeding the hungry and urging the sinful to sin no more. He performed mighty works that the glory of God might be made manifest among men. He came on a unique mission: to seek and to save the lost, not to be ministered unto but to minister and to give his life for the many.

Think of his work as a teacher. Simply, attractively, powerfully, he told men and women and children about God and the true way of eternal life. He taught such distinctive virtues as humility, love, and forgiveness, and then enforced them by his own example.

But Christ fascinates most of all by his cross. Nothing else that he ever said or did draws us as does this magnet of Christian fact and faith. Men just cannot forget the picture of that strange man on a cross, and as they look they remember his promise that he would die in that manner for them.

James Stewart tells of the day the novelist Thackeray and three companions were walking out from old Edinburgh. Passing a quarry, they saw a wooden crane, standing out like a giant cross against the sky, and Thackeray pointed and murmured one word, "Calvary." Then all four, suddenly grown silent, moved ahead, pondering deeply. Why should that rather common object have made them think of Calvary? They had experienced again the perennial fascination of the cross.

Finally, there is his presence. The first Christians knew that death had not ended things for him. He had risen and was alive with them! Whether we like it or not, he is always here; we could not get rid of him even if we would. And we have to do something about him personally; we must answer these questions: "What think ye of the Christ?" and "What shall I do then with Jesus?"

Once, before he set out to scale a certain peak, the famous mountain climber George Leigh-Mallory was asked, "Why must you climb that awful mountain?" And he answered, "Because it's there." There was a fascination about the mountain, an irresistible something he could not ignore; its presence haunted him and he had to do something about it. It is even so with that towering figure of history, the grand Galilean. After 19 centuries he is there. We cannot get him out of our minds and out of our lives. Always he is there and we must do something about him.

"What think ye of the Christ?" We have to think something of him. "What shall I do then with Jesus?" We have to do something with him. For we cannot ignore him.

Since this is true, the sensible way to think of him is the way he has taught us to think, to see him as Son of God and Savior of men. And the sensible thing is to take him into our lives and live with him and for him. For he who is deity in its fullness and humanity in its fullness will give us life in its fullness. He has promised the abundant life to his people. If we believe he is all we have said he is, then let us live as though we believe it. That is how we must think of him; that is what we must do with Jesus.

Whatever men may do with him —scorn him, rebel against him, crucify him afresh—they will not forget him.

READER'S CHOICE

President Eisenhower, impressed by a sermon he heard at Reid Memorial Presbyterian Church, Augusta, Ga., urged its publication in "Reader's Digest." It is reprinted here by permission. The full sermon appears in the Rev. Massey Mott Heltzel's book, "The Invincible Christ" (Abingdon, $2).

In a world beset by perilous problems—

Methodism Speaks

By William C. Martin, *as told to Herman B. Teeter*
bishop of Dallas-Fort Worth Area

THE General Conference of 1812 was held at Old John Street Church in New York City, with 90 delegates attending. Among those present were the senior bishop, Francis Asbury, a patriarch worn by many travels, and the junior bishop, William McKendree, to whom the older man was beginning to entrust more and more responsibility.

That day, however, the senior bishop seemed somewhat less than pleased with his protégé. McKendree, comparatively young and full of ideas, had prepared a written address for presentation to the Conference. It called attention to the condition of the church and its needs on the expanding frontiers. This procedure was something new—and Asbury hadn't been consulted.

"I have something to say to you before the Conference," the aged bishop said, rising to his feet and addressing McKendree.

There must have been a hush in the old church as the younger man rose. "This is a new thing," Asbury went on. "I never did business this way; and why is this new thing introduced?"

McKendree replied, without hesitation: "You are our father, we are your sons; you never have had need of it. I am only a brother, and have need of it."

Bishop Asbury, saying no more, sat down. There was a smile on his face.

Thus William McKendree, the first American-born bishop, delivered the first episcopal address. The church had need of it then, 148 years ago, and it has at least equal need of it today. And the bishops who prepare this unique document have need of it themselves.

The address—call it a pastoral letter if you please—has been delivered every four years before every General Conference since McKendree's time. The next one will be read at Denver shortly before proceedings of the 1960 General Conference get under way on April 27.

In their new message, the bishops will report on the state of the church as nearly as it can be summarized. The message, as always, will be an effort to set the tone of the Conference and its deliberations; to point out areas needing special attention, and to give some sense of the relative importance of problems facing Methodism, the nation, and the world today.

Writing and delivering this address is always the prime responsibility of one man, and he who undertakes it soon finds himself engulfed in books and notes. He will surround himself with overflowing wastepaper baskets. He will talk, hour after hour, into a recording machine. He will check and recheck a mass of facts. He will write and rewrite thousands of words, usually more than enough to fill a book. Between the time he begins writing and the time the address is read before the Conference, he will have subjected his precious manuscript to the careful scrutiny of fellow bishops, and he will have had many of his pet ideas discarded, and many paragraphs and phrases boiled down, expanded, or thrown completely away.

I have said that preparation and reading of the message is the prime responsibility of one man. Actually, the episcopal address is the combined work and thinking of the entire Council of Bishops, nearly 80 men of diverse backgrounds and talents. This is the message of all the bishops, a symbol of the oneness of The Methodist Church. It is so attuned to the times that revisions or additions are sometimes made only a few hours or minutes before it is read.

Frankly, it is an awesome thing to confront a microphone in a crowded auditorium and to feel the obligation to give voice to the hopes and dreams and aspirations of millions of Methodists all over the world in speaking a wise and courageous word on many of the crucial issues of the day. That will be my privilege and responsibility at Denver. I am sure I share the feeling of those before me that this is my prime responsibility since becoming a member of the episcopacy.

It is not possible, of course, to reveal at this time the content of the 1960 address, but Together readers may wish to step behind the scenes to see how such a document is prepared, and to go back through history to sample the content and significance of important addresses of past years.

It is possible to read much of our nation's history in the remarkable documents of other years. Invariably, they have been courageous and farsighted, reflecting always Methodism's concern for education, social progress, hospitals, temperance, war, and above all, the salvation of man and the advance of Christianity throughout the world.

Back in 1840, for example, the bishops declared, "A well-digested system of collegiate education, under the direction and control of the General Conference, is, in our opinion, loudly called for. . ." At the same time our missionary eyes were turned toward the Dark Continent: "To Africa we look with the deepest solicitude. Our sympathies, prayers and efforts, mingle on her coasts. . . Although a number of faithful and devoted missionaries have fallen in that field of labour, we should by no means be discouraged in the prosecution of so great a work."

In 1860, the episcopal message warned that Methodism should not permit its system of itineracy for ministers to break down. Danger was seen in a practice then going on in some quarters: "In stationing the

Again

preachers we have been embarrassed in a few Conferences where there are large cities, by a practice, which has obtained to a limited extent, of Churches and preachers negotiating their appointments . . . and doing this without any consultation with the appointing authorities. . ."

When the Methodist Episcopal Church, South, which did not hold Conference in 1862 because of the Civil War, reconvened its Conference in 1866, the bishops expressed concern for the welfare of the newly freed slaves.

"The interest of the colored population should engage your serious attention," they declared. "Heretofore the colored people within our bounds have deserved and received a large share of our labors. We have expended our means and strength liberally and patiently for many years for their salvation and improvement, and if in anywise our conduct has not been appreciated by some on earth, nevertheless, our witness is with God, and our record on high. It is grateful to our own feelings to know that if the colored people do not remain under our pastoral care, their departure reflects no discredit upon our labors in their behalf, and is necessitated by no indifference on our part to their welfare."

The Conference also noted that, because of the Civil War, "our missionary work, once the glory of our Church, has been well-nigh ruined. The China mission still lives, and needs your fostering care."

The bishops pointed out further, "Our educational interests have been greatly damaged by the war, and nearly all our male institutions have been closed. Providentially many of our female institutions have been kept in operation, and are still dispensing the blessings of sanctified education to the daughters of our land. Everything in our power should be done to revive, as speedily

"Frankly, it is an awesome thing . . . to feel the obligation to give voice to the hopes and dreams and aspirations of millions of Methodists all over the world . . . I share the feeling of those before me that this is my prime responsibility since becoming a member of the episcopacy."

as possible, the male institutions under the patronage of our Church."

At Saratoga Springs, N.Y., in 1916: "The strife and upheaval of nations has distracted the minds of all men everywhere. Never have so many millions of people been 'scattered and peeled' by the shameless perfidies and terrifying cruelties of an utterly lawless war." Just the same, the call rang out for reunification of Methodists, North and South (an aim that had more than 20 years to wait); there was concern for the welfare of the Negro, and a broadside was fired in the battle against alcohol. If man is left to himself, the Conference was told, he "soon forgets he has a spirit, a soul within him, or acts as if he has none, which is worse, and sets himself off to his physical nature alone to eat, drink and be merry."

The Conference of 1932, meeting while the nation reeled in dark depression, did not confine itself to pious platitudes. It found special cause for concern in the plight of the farmer: "Our agricultural people have been not only an economic but a moral and religious mainstay of society. From our farms have come many of our sturdiest leaders. . . There is, therefore, a religious as well as a commercial reason for maintaining the agricultural life of our various states . . . on a basis that will provide such prices for the products of the land as may insure proper living conditions and comforts for our farmers and their families."

The message warned against the repeal of Prohibition, and deplored the paradox of "granaries bursting and thousands starving; cotton piled high in warehouses, millions insufficiently clad and prices so low as to be the despair of the planter; banks bulging with money and widespread poverty . . . mountains of coal, and people freezing."

DURING World War II, the bishops noted that "hate, like a vast black cloud, has spread over the whole earth," then went on to make clear the church's stand on the important issue of industry vs. labor in these words:

"It is the business of the Church to define and defend the principles of Christ and to point the way to a social order which is in accordance with these principles. It cannot stand aside and say that economics is not its concern. Its voice must be lifted on behalf of righteousness and good will. It seeks to build a Christian democracy in which there is the widest equality of opportunity for every man to give his best to society and to receive the best society can give to him. . . . A generation ago a General Conference declared, 'The Methodist Church stands for the right of the employer and the employee alike to organize and to bargain collectively through representatives of their own choosing.'"

My own role as writer of the 1960 address has compelled me to do a more thorough job of research, particularly among previous addresses, than I have ever done before. In so doing, I have discovered countless examples of the vision and courage that marked the earlier leaders of our church. There is much that is challenging and prophetic, as well as spiritual. Here and there, of course, one finds voices crying out, unheeded. But more often than not there is evidence that the church has received the episcopal address as a lamp to light the way. Great movements have been started; hospitals and schools have been built; membership has grown here and abroad; the missionary program has been steadily expanded, and many social reforms have had the impetus of the church's backing.

The man who prepares the episcopal address is chosen by secret ballot. He will begin, at once, to collect data for the address and to consider the areas of interest which it should include. He will write each member of the Council, asking for suggestions as to length and content. He may interview a great many persons in public life, including both laymen and ministers. It is necessary that all parts of the country have a voice.

My actual writing began last summer. It required almost two months of steady work to prepare the first draft, which was read to the Council in November. Many portions were soundly criticized, not always with an eye to the writer's self-esteem. Alterations were made, material added, and another draft prepared. When the Council meets for a final reading in Denver, 10 days before the Conference opens April 27, the document may have gone through four or five drafts.

In general, I think it can be said that the 1960 address will note that since World War II the church has hung somewhat uncertainly between an old world that is dying and a new world struggling to be born.

THE MESSAGE will be approximately the length of its immediate predecessors, but only such sections will be read to the Conference as can be brought within the limits of reasonable endurance. It will call for a great deal of self-examination, a little more searching into the church's role in this new world. After all, The Methodist Church in America is 175 years old, and the world we face is quite different from the one that confronted the Christmas Conference in Baltimore in 1784. It is quite different from the one McKendree and Asbury knew in 1812. So we must arrive at a fuller understanding of our role in this new world. We must understand our mission and our relation to the world-wide religious movement.

How can we put to work in the modern world the emphases that have most forcefully characterized Methodism during these 175 years? What of the Central Jurisdiction, the new church-paper program launched by the last Conference, the mission endeavors in those many countries now in ferment or revolt? These and many other questions and problems must be faced in the episcopal address.

We will, of course, cite statistics as to growth. What must Methodism do in the decaying urban centers? In suburbia? For the first time in its history, unfortunately, The Methodist Church finds itself growing at a slower rate than U.S. population.

When the last line is read, the 1960 episcopal address will be a matter of history. It will be available for whatever value it may have in the deliberations of the Conference. One bishop will have been the instrument used in the writing of it; all will have signed it. It will represent our thinking, our hopes, our prayers. And once again the voice of Methodism, in so far as the bishops can give expression to it, will have been heard throughout the world.

There Can Be Strength in TRAGEDY

By JESSE H. ROBERTS *A Together in the Home feature*

ON THURSDAY EVENING, nuary 9, 1958, in one moment I perienced two extremes of emo- n. The doctor walked through door of the fathers' room on the spital's maternity floor and said, ell, Jesse, Donna just gave birth a boy." I didn't realize until a ment later that he had not iled.

My reaction was one of supreme . I don't believe any father can e his daughter more than I love 10-year-old Elizabeth Ann. But ere is there a father who does want a son, too?

"Do you mean to say that we have boy?" I asked in delighted dis- ief, still unaware of his grave e. The doctor's reply was brief d to the point. "Yes, but I think ought to tell you that I suspect aracteristics of Mongolism." Utter spair flooded over me.

"Do you know what Mongolism Jesse?"

"Yes," I answered. "I've come oss it in my pastorates. In fact, I nt through this experience with a ple and baptized their baby."

"Then you know as much as the doctors do about it," he told me.

We had walked across the hall and were looking through the glass wall at the baby in the arms of a nurse. The doctor did not want to make a positive statement until the pediatrician had seen my new son. "But you're pretty sure, aren't you?" I asked.

"Yes, I am."

I was pretty sure, too. Though our son was a fairly healthy baby, a few little signs were quite apparent. The doctor had told my wife before he had spoken to me, but Donna had held some hope that he might be wrong until I held her in my arms and told her it was true. Since then we have not allowed ourselves to entertain any false hopes.

We named the new arrival John Howard, just as we had planned, but in those early hours our minds were too shocked for us to have any clear idea of where to turn.

While Donna was still hospitalized, I studied our son's condition in libraries. Mongolism, I learned, is a handicap which retards both physical and mental development. Dr. Clemens E. Benda of Harvard Medical School indicates that this condition occurs two or three times in every 1,000 newborn babies. He states: "It is found in all social strata, is spread over the population, and has no correlation with the intellectual status of other members of the family. The typical growth disorder cannot be explained through the hereditary background." Mongoloid derives from the slanted eyes such children usually have.

John Howard may have a life

Utter despair flooded over me. My son was a Mongoloid.

expectancy of 50 years, but cannot expect to reach a mental age of more than four to six. He will never be able to earn a living. He may be able to walk, dress himself, and cross streets. He may even learn to read a little, but few Mongoloids are educable. I learned that they are generally happy among people who treat them kindly, and most psychologists believe they should be institutionalized for their own good as well as that of their families.

Further, I found that parents who had placed such children in proper institutions during the first few days or weeks, and paid regular visits, had made the best home adjustments. Many who had kept such a baby at home with older children found it extremely difficult to give it up later for institutional care.

Donna and I tried to think through our situation. We considered our daughter, who was bright and promising; the congregation we were dedicated to serve, and the effect which keeping our son at home would have on our ability to contribute to these others who, in turn, would contribute to society.

In the end, our minds told us what our hearts could not, that everyone involved would be better off if we placed John Howard outside our home but provided for him as a member of the family by special care. After investigation, thought, and prayer, Donna and I were convinced that this had to be our decision.

The Rev. Robert Dahl, chaplain at Chicago's Wesley Memorial Hospital, was a great help. We looked to him for pastoral guidance as we struggled with our problems and, after our decision was made, he gave us the names of agencies caring for handicapped children. Then began a painful investigation.

DISCOVERING THAT overcrowded and understaffed state hospitals have long waiting lists, we applied for an admission some three years away. We also contacted privately administered homes which had state approval but not state support. The cost of the most reasonable was well over $100 a month and some were two or three times that figure. For us, this was prohibitive.

I called the Methodist Board of Hospitals and Homes. Dr. Olin Oeschger, general secretary, told me: "I'm very sorry to say that The Methodist Church does not yet have one agency in the mentally handicapped category."

No Methodist home takes mentally handicapped children as a rule, but one institution's staff placed John Howard briefly in a foster home, where care cost us $60 a month. Currently, our son is in a Catholic institution where care costs $80 a month. This is a temporary arrangement which may not last until he can be admitted to a state hospital, since he must be removed when he is three years old. It tears our hearts to think of John Howard in a state institution. You can try to be logical about weighing responsibilities and potential benefits to society, but this is our son we are considering, a living human being with a soul and the need to be loved.

Dr. Oeschger has told us that 30 out of every 1,000 U.S. births are of mentally handicapped children. With 4 million births a year, this means that approximately 120,000 children are handicapped and, according to an outstanding specialist, 40,000 of these need extra-special care.

Methodists are not alone in their lack of church-supported care for these children. Other Protestant denominations are almost as deficient. But many Methodists are beginning to feel that, out of pure Christian compassion, it is time The Methodist Church began to do something. I believe that this is a responsibility the state can never undertake in the spirit of love and Christian charity it demands. Only a church can.

No matter how well cared for their son or daughter is, however, the parents of a Mongoloid child have a searing spiritual adjustment to make. Their whole being is directed to one cry: "Why?" And for some the question takes the form: "Why did God do this to me?"

For centuries, ever since before the days of Job, some men have attemped to answer the question of tragedy by saying that God is punishing someone for sin. Jesus denied this when his disciples asked of him, "Who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him." Jesus was not denying sin in this man's family, but he was denying it as the cause of the man's blindness.

JESUS ALSO taught that both good and evil people receive rain and sunshine; God does not deny one and give to the other. Conversely, both good and evil people share calamities. A godly person is not immune to tragedy.

Others advance as a reason for suffering the idea that God has sent these experiences into our lives for the purpose of blessing. I cannot believe that God deliberately sends these things upon us, simply because I do not believe that God traffics in deficient minds or bodies as tools to carry out any primary purpose.

Our next question is "Why does God allow these things to happen?" This is a more legitimate question than, "Why did God do it?" To be sure, God has established the environment in which we "live and move and have our being," but many things which take place are by-products of God-given freedom. The central purposes of freedom are growth, achievement, and development of abilities. Freedom carries with it by-products of imperfections. And while some tragedy is one of the by-products of freedom, and not meted out deliberately or personally, God has a will for us in tragedy.

"What is God's will for us in tragedy?" is an entirely different question. This question can bring out the best in us, for God wills that we be drawn closer to him and to eternal truth. He wills that we become more understanding of others and more sympathetic with human pain. He wills that we come to know his strength and power in our lives. This is what Jesus meant when he was discussing the blind man. He indicated that God's purpose in the situation was that the "works of God might be made manifest." And we may be sure that God is with us through all the experiences of life.

In this knowledge, Donna and I have found comfort and strength to meet the tragedy which could otherwise have twisted our lives.

Hostile Indians were a constant hazard for riders—as caught here by the Western artist, Herman W. Hansen.

A. Majors: Lay preacher best remembered for his experiment that failed.

April, 1960, Marks the 100th Anniversary of PONY EXPRESS from . . .

St. Joe to Sacramento

EIGHTY light, strong riders, rising 200 light, tough ponies to start; more later as needed . . . Bucking deep snow and cold; sand and burning heat; rivers, at times out of their banks, and at others dry. It can be done."

The speaker was Alexander Majors, a Methodist lay preacher and Western wagon-freight boss. He was describing the Pony Express—that daring and romantic enterprise which he was then planning and as cofounder, eventually launched, 00 years ago on April 3, 1860.

"There will be savages, red and white," he continued. "Still it can e done if we are prepared to pay he price."

As events proved, the price *was* igh—too high—in money, horses, nd men. The Pony Express ended financial failure after only 18 months of existence, but not before s hard-riding couriers had earned mperishable places in history. The ony Express, a communication line a critical period, helped open the West. To commemorate this, a centennial anniversary postage stamp goes on sale at Sacramento, Calif., July 19 and a first-day cover at St. Joseph, Mo.

Few riders weighed more than 130 pounds. They were young, some 14 or 15, few older than 30. Each operated under Majors' strict code: "I agree not to use profane language, not to get drunk, not to gamble, not to treat animals cruelly, and not to do anything else that is incompatible with the conduct of a gentleman." And each carried a small, calfbound Bible presented to him by Majors.

The Pony Express maintained some 190 way stations along the nearly 2,000 miles between St. Joseph and Sacramento. Changing mounts every 10 to 12 miles, riders covered about 100 miles before being relieved. Messages were written on half-ounce tissue. The fee, $5 for each dispatch; elapsed time, 10 days to line's end.

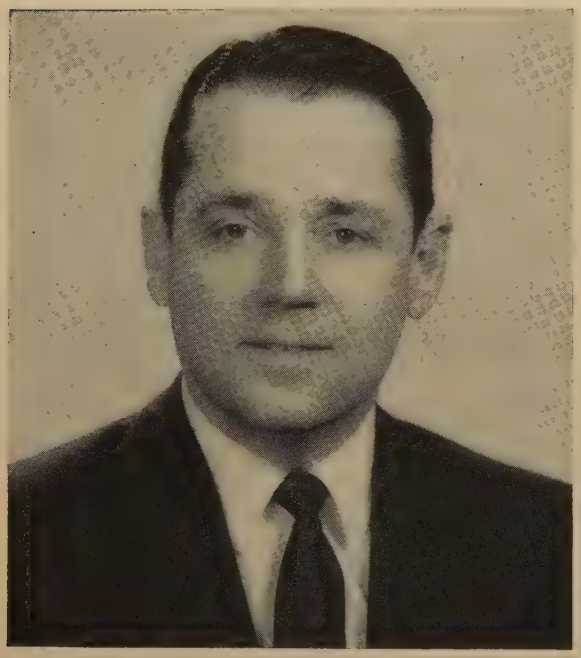
Even if the transcontinental telegraph line had not been completed in 1861, the venture probably would have failed. Majors and his partners, William H. Russell and William B. Waddell, who since 1855 had operated a successful wagon-freight line, knew all too well the problems they faced. But they chose to accept the challenge. One old-time Pony Express rider said in describing the trio:

"They were different in many respects from all other freighters on the plains, who, as a class, were boisterous, blasphemous, and good patrons of the bottle, while Russell, Majors and Waddell were God-fearing, religious, and temperate themselves, and were careful to engage none in their employ who did not come up in their standard of morality."

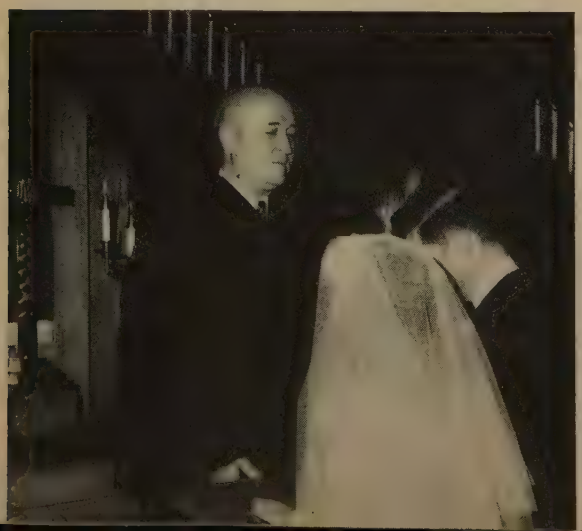
Religious to the end, Alexander Majors preached often to the men of mountains and plains. He died at 85 in 1900, a man ironically best remembered today for a glamorous experiment which failed.

Should Methodism Liberalize?

Dr. Hagler, senior pastor at First Church, West Palm Beach, Fla., is chairman of his Annual Conference's Committee on Family Life and a delegate to the General Conference.



Chairman of the Oklahoma Conference delegation to the 1960 General Conference, Dr. Crutchfield is pastor of McFarlin Memorial Church near the state university campus in Norman.



First Church at Colorado Springs, Colo., is the largest in the Western Jurisdiction. Its busy pastor is Dr. Lehmberg (left), whose elder son, David, has followed him into the Methodist ministry.

WHAT DOES a Methodist minister do when a divorced person comes to him, seeking to be married? The General Conference—meeting at Denver, Colo., April 27-May 11—may come up with a new answer to that question. At present, Methodist ministers must abide by paragraph 356 in the* Discipline, *which allows remarriage only for "innocent persons" in cases of "adultery or other vicious conditions." To clarify this issue,* TOGETHER *has asked three prominent Methodist ministers to express their views:

Yes. Decide Each Case on Its Own Merits

Urges: *Albert Dale Hagler*

THE CHURCH'S primary concern is not to keep people from obtaining divorces, but to help them build marriages so satisfying that divorce is unthinkable.

Where the church has failed in this task is where it and its people have failed to keep the "perfect way" revealed by Christ. This failure is the sin that leads to broken homes. Certainly the ideal Jesus held for marriage and family life included no place for divorce, for he was not concerned with what is lawful or legally proper, but with what is God's purpose. He did not view marriage as a contract where the failure of the "guilty" released the "innocent." He provided us with no set of rules to cover exceptions, for his concern was to provide us with one rule—to do the will of God. It is the nature of this will to be concerned more with the need for repentance and forgiveness than for legalities.

Jesus is quoted as setting forth an exception concerning remarriage in Matthew 5:32. This statement, which excuses divorce only on the grounds of unchastity, is but a concession to human sin and failure, as is Paul's "privilege" in I Corinthians 7:15, which allows divorce from a pagan spouse.

Having acknowledged the fact of human weakness,

Its Rules on Marrying Divorced Persons?

What can the church's next word be as it endeavors to express the will of God? How can the redemptive love of God operate in the area of human failure and sin represented by divorce? This, it seems to me, is the central question the church must ask itself.

Of course, divorce among pagans where partners were used and discarded was an abhorrent practice to Jesus. Such careless treatment of marriage vows continues to disturb us, for the church is sensitive to the sacredness of human personality and knows of the emotional devastation produced by divorce.

But when a marriage has failed, is there never to be a second chance? Some churches oppose divorce completely, but provide for exceptions by annulments. There is no divorce, just a declaration that there never was a true marriage! On the other hand, churches that attempt to be more lenient run the risk of permitting divorce by mutual consent.

How can The Methodist Church avoid these extremes and still handle the divorce question in the spirit of God's redemptive love?

It can do so by concentrating more on present attitudes and less on past conduct. The minister asked to perform a marriage of a divorced person should ask probing questions to determine present attitudes toward past mistakes.

John and Margaret were a couple that required such close questioning. Both were in their early 20s. They came to the minister's study and asked if he would perform a marriage ceremony for them.

"I would be happy to talk to you about this," the minister said, smiling.

"Well, you see," John began, "I've been divorced and, well, I don't know how you feel about divorce."

Before the minister could reply, John rushed on, "It wasn't really my fault. We were young and we thought love was enough. Then when she got tired of me, she started running around. So I got a divorce."

Several questions sprang immediately to the minister's mind as John talked.

Did the old standby, "we thought love was enough," tell the whole story?

What about the first wife? Could she provide information to refute John's story?

Was John jumping into a "backlash" marriage too quickly following the remarriage of his former mate?

No set laws can provide easy answers to these questions. The minister must make a careful and sensitive examination of the case, but when he begins to do this, other problems arise. Twenty years ago, John and Margaret probably would have grown up in this minister's church. Today our population is mobile, and ministers are called upon to deal with cases where they have known the persons only briefly, or not at all.

It will not be easy, but when has the redemptive approach ever been easy or quick?

The Methodist Church needs to rethink its stand on divorce and remarriage. It needs to examine the theology that underlies this stand. Our *Discipline* needs to accent redemption and do so without double talk!

Paragraph 356 presently opens with an absolute mandatory position of not recognizing divorce if the divorced mate is "living and unmarried." Then it shifts and sets the rule aside for reasons vaguely described with indefinite and elastic adjectives:

The "innocent person" may be remarried where the "true cause" established by "competent testimony" was adultery, mental cruelty, physical cruelty, or peril. Divorced couples seeking reunion in marriage also are excepted.

Under this regulation, a pastor is required to render a judgmental decision on innocence or guilt which only God is equipped to make. Current knowledge of interpersonal relations makes this unrealistic. A husband may be unfaithful, but his wife may have driven him to such action. The husband's action is more apparent, but both are guilty.

In the interests of integrity, the paragraph should be revised. Let us admit that The Methodist Church does recognize divorce, but let us also proclaim that we are concerned with the individuals involved. No set of rules can adequately cover the complexities of individual needs and situations.

Each case should be decided on its own merits. The minister should be free to perform, for all who come to him, a redemptive ministry through which broken lives are healed. Such a ministry may be rejected, but the

pastor should be free to provide it without threats of maladministration hanging over him.

At the same time, the church deserves protection against abuse. It would be helpful to many ministers for the church to recommend a minimum waiting period before remarriage to reduce hasty remarriages and give pastors opportunity to observe amended lives.

The church needs to be concerned about our nation's high divorce rate. The ultimate answer is not in an unjust legalism, but in a redemptive concern for people.

No. Let's Not Weaken the Church's Stand

Warns: *Finis A. Crutchfield*

ONE OF the most important things to be said about Christian marriage is that it is permanent. References to marriage by Jesus in Mark 10:2-12 and Matthew 19:3-9 indicate this. Throughout Paul's letters, the note of permanence is struck. Marriage is to be enduring.

In our modern society, where one marriage in three is dissolved, many couples enter wedlock as though they were making pleasant promises to each other. To the Christian, marriage vows are not promises easily broken, but pledges to an eternal covenant. This is a contract in which God himself is the third party.

Certainly, modern marriages face tremendous pressures that seriously threaten this concept of permanence. Take the case of Bill Smith, graduate student. Bill and his wife have been married three years and have endured the usual stresses and strains of married life. They have lived since childhood in a small town in the Middle West where both have many friends. At the university Bill carries an exceptionally heavy study load. He also holds down a small job to supplement the income provided by his wife, who works full time.

Presently, they become parents even as demands for greater academic competence are placed upon Bill. The requirements of long hours of study, the loneliness of his wife, the crisis in family budgeting, and the absence of the controls usually provided by relatives and friends produce an enormous strain on the marriage. It deteriorates through a series of events that leads to divorce.

Such cases are seen frequently in a university community, yet Bill's counterpart in the business and professional worlds is seen even more often. Many marriages are endangered by the economic and social pressures that continually detach young couples from their traditional moorings and by modern society's mobility.

In such unstable conditions, what is the official position of the church as it speaks out concerning marriage and divorce? While the church cannot solve every problem with legalism and authoritarian pronouncements, it still owes definite guidance to its people.

On this matter of the remarriage of divorced persons, it is well to recall that the church must witness to the eternal in the midst of the temporal. The church must therefore be cautious about adapting itself to the current mood of liberalization.

When the church writes legislation, it must not emphasize the exceptions—the small group for whom divorce is morally permissible and otherwise desirable—but must uphold its responsible place in a society already weakened by sagging moral standards. When The Methodist Church speaks officially—as it does through its General Conference—it speaks directly to 10 million persons and makes a witness before millions of others.

The Conference may be tempted to weaken its stand on the subject of the remarriage of divorced persons. This would be a mistake. If Bill Smith sees his church relaxing its views toward divorce, he may find it easier to dissolve his marriage. Marriages grow in beauty because they survive storms. The church's conviction that marriage is permanent gives support to couples who travel through these storms, and then rejoices with them when their marriage proceeds with greater meaning. Dare we remove this support?

Paragraph 356 in our *Discipline* provides all that is necessary for a minister who is confronted by couples seeking marriage where a divorce is in the background. Often this paragraph imposes an awesome responsibility on the minister. He must offer acceptance and understanding, and he must avoid playing the role of God.

However, he must rule on the "other vicious conditions which through mental or physical cruelty or physical peril invalidated the marriage vow." He will be confronted by situations where divorce was the only alternative. In a smaller number of cases, there may be those who should be permitted to remarry. It would seem that a long period of waiting between marriages might be helpful to both the couple and the minister in these cases. Perhaps this needs to be in our legislation.

Whatever action is taken by the Conference, the present commendable program of family-life education should be intensified. A program of premarital counseling should be mandatory. Widespread use of the counseling manuals in our church should be encouraged.

Our Christian testimony to contemporary American living must be in terms of moral perception and a sensitivity to the importance of family unity.

Yes. But With Some Important Exceptions

Says: *Ben F. Lehmberg*

RECENTLY a neighboring minister asked me to perform a marriage for a couple in his church. Both had been divorced. His denomination forbids him to perform such a marriage until permission is obtained from a higher authority within the church.

"It may be a year before permission is granted," he told me. "This is a fine couple. They were unfortunate in their former marriages. They should get married to each other—now."

"Will they be considered satisfactory members of your church when your church laws forbids you to perform the marriage?" I asked.

"I'd hate to lose them," he said. "The man is one of my leading members. If I had my way about it, our church laws would be changed to permit ministers to marry divorced persons." After a conference with the couple I performed the wedding, as he requested.

A popular song a few years ago suggested that "love

nd marriage go together like a horse and carriage." But you wonder when you see the number of marriages breaking up. According to the statistics of the U.S. Public Health Service, divorce is breaking up five times as many marriages as it did 50 years ago.

Many divorced persons are in our churches. Some are active, some are not. Should the church stop serving any of them just because a marriage has failed?

After awhile the divorced person plans another marriage. This is true more often than not. He looks to his minister for guidance and asks him to perform the marriage. Should the minister deny this request?

Certainly we ministers must uphold the high standards of marriage that Jesus gave us. He considered it one of the most sacred relationships of life. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. . . . What therefore God has joined together, let no man put asunder" (Matthew 19:5-6).

But marriages do break up. I doubt if there is ever a divorce where only one mate is responsible. There is always some guilt on both sides of a marital conflict.

There are sincere Christians who insist on a strict allegiance to the words of Jesus concerning divorce, as outlined in Matthew 19:9, where Jesus said, "I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery."

As is often true, these words are taken out of context and the point Jesus made is missed. Read the entire paragraph, Matthew 19:3-9, and you will find that Jesus was presenting a principle to guide in marriage as opposed to a dictatorial Mosaic law.

As an illustration, I do not believe any wife is morally bound to an alcoholic who is brutal, nor should she be denied the right for marriage and happiness later.

It is therefore my practice to perform such marriages when requested. I say it is my practice; I should add—except for certain conditions.

After a beautiful formal wedding in our chapel, a couple was waiting at my office door. They said they wanted to see me. I invited them in. They told me they wanted to be married immediately.

"How long have you known each other?" I asked.

"Oh, a couple of years," was the answer.

"Has either of you been married before?"

"Both of us have," he answered.

"When was your divorce final?" I asked him.

"About two months ago."

"And yours?" I asked the young lady.

"Just today," was her reply.

Then he spoke up. "We fell in love with each other about two years ago. We didn't do anything wrong, but we loved each other. Our divorces are final now and we want to make everything right."

My answer was, "I'm afraid I cannot perform your marriage. By doing so I would be sanctioning the adultery of which you have been guilty. You say you did no wrong. I say you did wrong in breaking your marriage vows when you promised 'forsaking all other.'"

I will not perform a marriage where I know the partners-to-be were interested in each other before both divorces were final.

Another condition I set is this: Where one or both are promiscuous in marriage, I refuse to perform the ceremony. There are those who shed husbands and wives like a woman sheds an old coat and they take on new ones just as freely.

When a minister performs the marriage of persons who have been divorced, the church will still have a hold on the couple. Records show that marriages by a justice of the peace are far less successful than those performed by a minister. Very few, if any, civil authorities do marriage counseling before performing a marriage. Marriages outside the church are less successful than those performed within the church.

When a minister, after earnest counseling, performs a marriage for divorced persons, the church is saying that it will offer its help to make that marriage succeed.

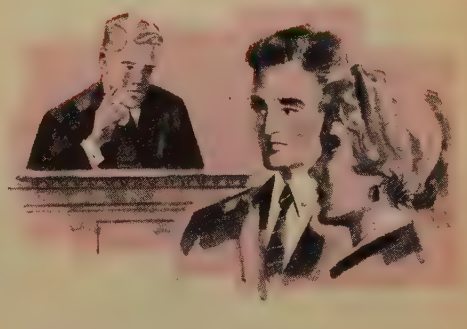
The First Official Stand: 1884

IT WAS a pioneering district superintendent who, over the protests of an 89-member committee, put legal teeth in Methodism's first divorce legislation three quarters of a century ago. That was back in 1884, the 100th anniversary of American Methodism, and the General Conference of the Methodist Episcopal Church in Philadelphia was studying the report of a committee which had labored for a month to present its recommendation for divorce laws.

R. E. Pattison, a Philadelphia layman, read the report. It proposed that the church recognize no divorce except upon a "ground justified by the Scriptures."

Immediately the district superintendent, the Rev. Lorenzo Dow Watson, of New York State's Genesee Conference, rose to offer an amendment that spelled out the only acceptable "scriptural grounds"—adultery. Then he added this restriction: Methodist ministers could perform no marriages for divorced persons, unless they were innocent parties in adultery cases.

Chairman Pattison protested, but the Conference voted for the Watson amendment—and The Methodist Church had taken its first official stand on divorce and remarriage. To this day, strict limitations are imposed on a minister's right to marry



divorced men and women; failure to comply may mean forfeiting of ministerial orders.

Under study now, however, is a proposal, made in 1956, to leave the decision on such remarriage largely up to individual ministers. The Committee on Family Life will present its recommendations on this proposal at Denver.

MELODEER. "Music is a matter of the heart," says blind Harold Blue—who gives 90 minutes a day to prepare for weekly services.

MEMORY MAN. When Harold Blue takes his place at the organ of Centenary Methodist Church in Lebanon, Ind., he needs no music on the rack. He doesn't even need a copy of the day's printed order of worship. As a matter of fact, neither music nor bulletin would be of much value to the 46-year-old musician. He has been blind since a childhood attack of measles.

Blue's remarkable ability to lead the Centenary congregation in musical worship without missing a cue is a matter of pride to his pastor, the Rev. James Morin. "When we prepare for a service, I read Harold the last few lines of each reading and the sermon," the preacher explains. "He's always ready with the music." As his "bread and butter job," Blue plays dinner music at a restaurant in Indianapolis six evenings a week.

On Sundays in her accustomed pew, Harold's wife, Margie, listens with obvious satisfaction. She plays, too—piano, organ, and accordion—and occasionally helps out as accompanist for meetings at the church. Like her husband, Mrs. Blue relies on memory for the notes. Why? She, too, is blind.

Unusual Methodists

ONE MORE HONOR. When he won a national contest with this cattle chute, Gregg Hollinger added another feather to his many-plumed cap.

WINNING WELDER. It wasn't just for the sake of entering a contest that Gregg Hollinger built a new cattle-branding and dehorning chute in vocational-agriculture class. He and his father had plenty of need for the apparatus to work with the 100 steers on their 80-acre irrigated farm near Paul, Idaho. As things turned out, however, Gregg's project netted $600 for him, plus another $600 for his school. The chute won first place in a national arc-welding contest.

Winning awards and recognition for his achievements is nothing new for this active young Methodist. Besides his work in Future Farmers of America local and district organizations, Gregg is a leader in Boy Scouting, Order of DeMolay, and high-school music and class activities. Yet he finds time for half a dozen hobbies—skiing being his favorite. Last year he was MYF president at First Church in nearby Rupert and among the 6,000 delegates at the National Convocation of Methodist Youth at Purdue University; this year, one of his major responsibilities is the presidency of the Eastern Idaho District MYF.

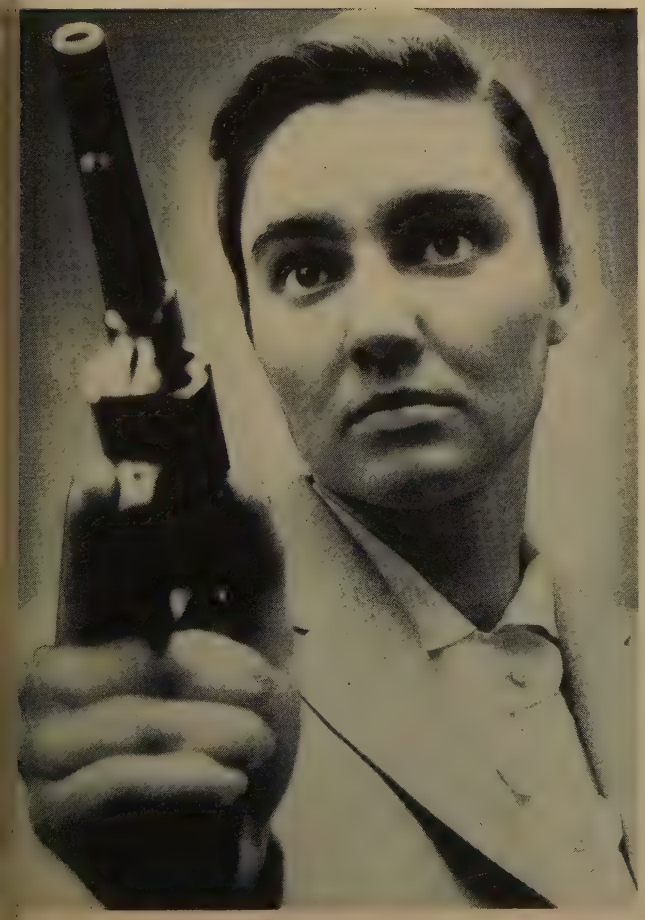
Gregg, who will be 18 in May, is a senior at Minico (Minidoka County) High School. Next fall he expects to enroll at the University of Idaho in Moscow for a specialized course in agriculture. And that $600? It's invested, along with the profits of his sugar-beet and fat-steer enterprises, to be applied at the right time on that college education.

OVING RESCUERS. "Bless you and your magnifi-ent string of talented noses!" That's how one mother hanked Russell K. Cone after her lost child was found ife in a California wood. Widely known in the Golden tate as "Mr. Bloodhound," Cone owns five of the big ogs with the long ears, sad eyes, and hypersensitive factories. Collectively, they have helped in some 145 arches for lost persons—almost all successful.

Cone and his first dog, Dan'l Boone, got their initia-on in search work when an elderly woman was lost 1950. For the next six years they spent hundreds of olunteer hours on similar hunts. Then, as part of its ublic-service program, a pet-food company adopted one and his dogs in 1956. The firm provides him with radio-equipped station wagon, pays him a salary as scue-unit director, maintains and feeds the dogs. They e on call 24 hours a day anywhere in the state.

Russ, his wife, Thanis, and their two sons live near os Gatos, where they are members of First Church. one considers religious faith vital to his work: his ayer and words of comfort have helped many anxious milies waiting for lost loved ones to be found.

"MR. BLOODHOUND." The work of Russ Cone and his dogs has received official commendation from California's General Assembly.

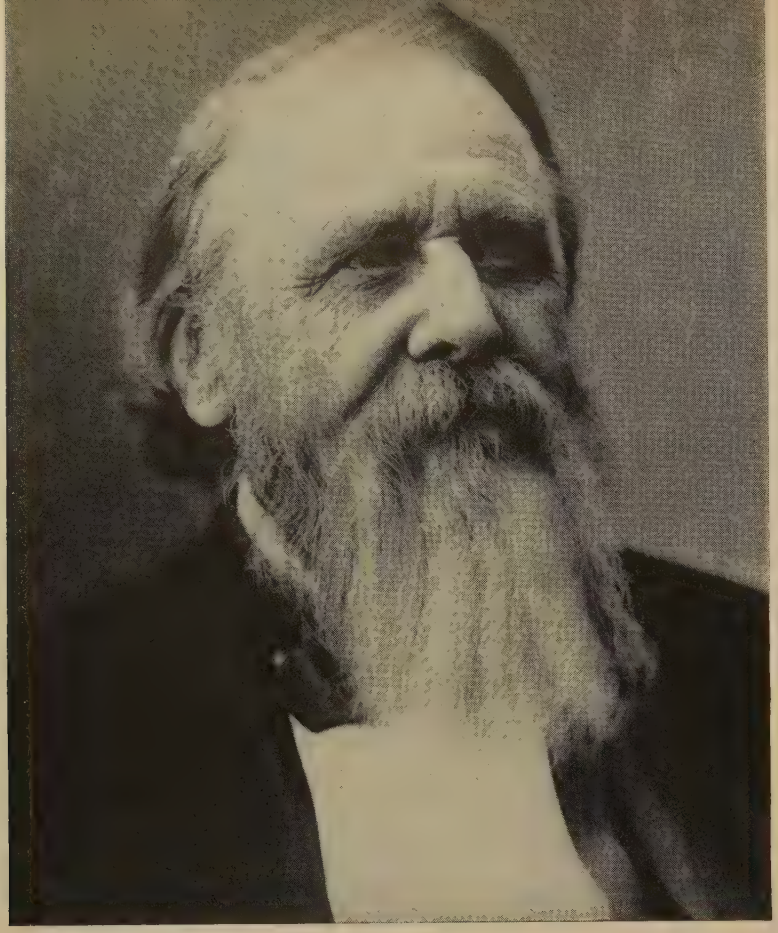


IN FATHER'S FOOTSTEPS. Twenty-six years ago this month, newspapers headlined the story of a gun battle between federal agents and the gang of notorious John Dillinger. In the foray at Spider Lake, Wis., one FBI agent died, shot by Dillinger henchman Baby Face Nelson. Among William Carter Baum's survivors at home was an 11-month-old daughter, Edith Carter Baum.

As a youngster, she determined to follow in the trail her dad had blazed. At first it was a matter of vengeance. "I wanted to kill all murderers," she now recalls. But in growing older, and attending Sunday school and church at Washington's Eldbrooke Methodist, she began to feel concern for others' problems.

After high school, Miss Baum enrolled at her father's alma mater, George Washington University. A part-time job with the FBI helped her to a law degree. Still bent on a career in law enforcement, she turned from the FBI, which hires women only for clerical work, to the Washington, D.C., Police Department, where she was hired as a policewoman. As an adjunct to her special interest in fighting delinquency, Miss Baum has another important job: she teaches in the junor-high department at Eldbrooke Church.

TARGET: EVILDOERS. Practicing on the pistol range or teaching church teens, Edith Carter Baum aims at one goal—to uphold the law's majesty.



JOHN EVANS

Most Americans thought Colorado an unhospitable wilderness—until Lincoln sent this vigorous new governor.

By Paige Carlin

HE WAS HARDLY the typical settler, this husky gentleman stepping off the stage that May day in 1862. New arrivals were scarcely a rarity in Denver City; none of the 3,000 inhabitants had lived there more than four years. But unlike most of those who had drifted in and out of Denver since 1858, John Evans was no fortune seeker. He had already built one fortune, as well as an enviable reputation, in Indiana and Illinois. Now he was in the Pikes Peak country on official business: President Lincoln had appointed him the second governor of the year-old Colorado Territory.

Considering the success he had enjoyed in the Chicago area, it is remarkable that Dr. Evans even considered the offer of a political appointment in the remote and undeveloped West. Behind this bustling Methodist layman-physician was a distinguished career during which he had blazed new trails in medical knowledge; ahead——well, the vast Pikes Peak region was a frontier still menaced by hostile Indians. Its rugged mountains and high, dry plains seemed to hold little promise that the territory could ever attain stability.

Evans, however, was not a man to waste time worrying. Instinctively sensing the area's potential, he envisioned Denver as the future center of the sprawling Rocky Mountain region. Within a few months after his arrival, he had taken steps to deal with the Indian problem, had called on the legislature for schools and institutions to move the territory toward permanence, and had associated himself with Denver's first congregation of Methodists, then less than three years old. And he soon became a member of the church's board of trustees.

What sort of man was this who could so quickly set the city on the highway to prominence—and at the same time found one of present-day Colorado's first families?

By birth, Evans was an Ohio Quaker. Over his parents' objections he studied medicine in the office of a friendly doctor, practiced between school terms, and completed his training at Lynn Medical College in Cincinnati. In 1839, when he was 25, he moved to Attica, Ind., to practice. And there he made two friends—an educator named Matthew B. Simpson and a gangling politician who signed himself, "A. Lincoln."

Both men exerted heavy influence on Evans' life. Simpson, president of Indiana Asbury (now DePauw) University, later became a bishop of the Methodist Episcopal Church. It was his persuasion that led the doctor to become a Methodist; it was also Simpson's view of education which Evans reflected later as he organized and reorganized educational institutions. As for Lincoln, the physician early became a leading supporter of the Illinois lawyer, winning the respect which eventually caused the chief executive to offer him the Colorado appointment.

As a small-town physician, young Evans wielded impressive influence himself. He won an extended battle for better facilities for Indiana's mentally ill and became superintendent of the new state hospital. And while continuing his Indiana work, he accepted a teaching post at Rush Medical College in Chicago, where he perfected obstetrical techniques which remained standard for many years.

Later, on moving to Chicago, he helped to establish the Illinois General Hospital of the Lakes as well as the Illinois and American Medical Societies. His investigations into the causes of cholera led him to

push a national quarantine law through Congress.

While engrossed in these many interests, Evans found time to serve Chicago as an alderman, to lead a school reorganization which gave the city its first public high school, and to amass a fortune in real-estate transactions. His life, however, was not without sorrow.

In 1850 his wife, Hannah, followed in death three of the couple's four children. The health of his surviving daughter, Josephine, failed alarmingly. Subsequently, a daughter, Margaret, born to his second wife, Margaret Patten Gray, died in Chicago as a child. By the time the physician moved to Colorado, his family consisted of his wife, his daughter, Josephine, and a son, Robert. Another girl, Anne, was the first Evans born in the new territory.

Shortly before heading toward the Rockies, John Evans achieved one of his most noteworthy accomplishments: he called the 1850 meeting which resulted in the drafting of a charter and the purchase of land for Northwestern University. Evans' personal contributions to the school totaled more than $180,000 and he served on the board of trustees from its formation until his death, including 45 years as board president. In his honor the university's home town was given the name it still bears, Evanston.

This, then, was the man America's 16th president sent to direct the destinies of the new territory—and who almost immediately took his place in the front ranks of Methodist pioneers and planners.

Denver's earliest Methodists met in cabins and public halls, then rented a carpentry shop for $21 a month. The frame building, located partly in the bed of Cherry Creek, was unfortunately washed downstream by high water in May, 1864. Far from dismayed, the Denverites —backed by a $1,000 gift from their bishop—started work on a new brick building, which they dedicated on Lincoln's birthday, 1865. Thanks in part to Evans' generosity, the $21,000 structure, which came to be known as the Lawrence Street Methodist Church, was fully paid for the day it opened. Included in the governor's gifts were four stained-glass windows—but a mix-up delayed their delivery for 13 years.

These early contributions were merely the beginnings of Evans' work for the early Colorado church, which shared in the profits he realized in his business dealings.

When he bought an 80-acre tract of land adjacent to the city for $14,000, the purchase was labeled by many as "folly." But within a dozen years the Evans Addition was the location of many of Denver's finest homes—and, typically, it became the site of another of Evans' beneficent projects. Asked by Methodist leaders to help provide a building to house a new mission Sunday school, the ex-governor (he had resigned a few months after Lincoln's assassination) decided to give land as well as cash. The structure was dedicated in 1878 as Evans Chapel in memory of his daughter, Josephine Evans Elbert, who had died 10 years earlier. In charge of the dedication was Evans' long-time friend, Bishop Simpson. Ten years after completion of the chapel, a much larger edifice, Grace Methodist Episcopal Church, was erected on the adjacent lots, which Evans also had given.

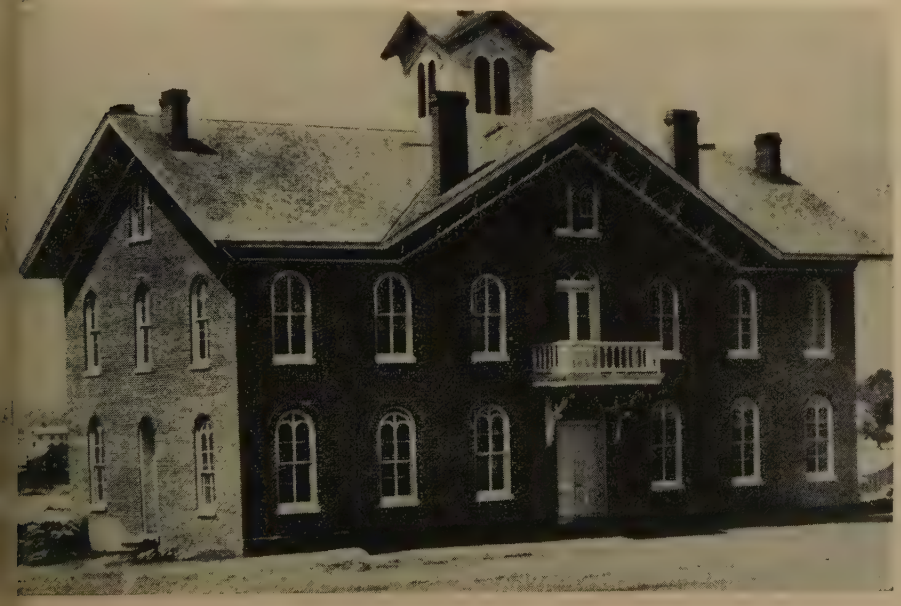
Today's Methodist-related University of Denver traces its lineage back to the colorful physician-governor.

Education was ever a matter of Evans' concern. He had been in Colorado only a few weeks when, in his first address to the legislature, he stressed the need for an institution of higher education. Within three months a board of trustees had been formed to superintend construction of a school building. Typically, one of the first contributions, $500, came from the governor. Construction was started in 1863, and in September, 1864, Colorado Seminary opened its doors to some 35 or 45 pupils. When financial woes forced it to close in 1868, Evans, as board chairman, retained control over the property.

Colorado's admission to statehood in 1876 rekindled his enthusiasm and he guided through the legislature a proposal that the school, under Methodist sanction, should be reopened, tax-exempt. In 1879, Colorado Seminary, its building remodeled and enlarged, was back in operation as the University of Denver and Colorado Seminary. It never had to close again. Today the university has average quarterly registration of 5,500 students on two campuses. Adjoining the suburban grounds is the Iliff School of Theology.

During his lifetime John Evans gave the university about $150,000. And as chairman of the school's board of trustees, he gave uncounted hours of farsighted leadership. His son, grandson, and great-grandson have continued that tradition of leadership, serving as heads of the board.

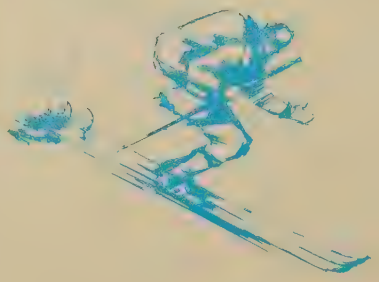
In 1959, expansion of the University of Denver's downtown campus forced clearance of the Grace Church



Education was a lifelong concern of Evans. In 1863, he helped build Colorado Seminary, precursor of today's University of Denver.

John Dyer, Circuit Rider With

Bible, Gold Dust, and Skis



METHODISM's circuit-riding tradition has had many variations, depending on where and when the circuits were ridden, walked, sailed —or flown. The men who have served as itinerant preachers have been an inventive lot, adapting themselves to any situation.

Case in point: John Lewis Dyer, better—and oddly—known in Colorado's gold-rush days as Father Dyer. Arriving in the Pikes Peak region less than three years after the first rush of 1858 gold seekers, Dyer made his mark for Rocky Mountain Methodism on a home-made pair of skis!

Considering his age (49) when he went west, Father Dyer's 29 years of preaching in the rough Colorado mining camps and the vast New Mexican desert are all the more incredible. Most modern skiers shake their heads when they view the 37-mile trail which Dyer followed over Mosquito Pass between the mining towns of Cache Creek and Buckskin Joe.

Once each week, through the fiercest of Rocky Mountain storms, he packed as much as 26 pounds of mail, plus five to seven pounds of express made up in part of gold dust. At each end of the route and at nearby points, he conducted services wherever he could—in saloons, shanties, barns, homes, stores, in the miners' diggings, or just under the trees. When he couldn't make his trips by horse, he walked, and when the snow was too soft for walking, he skied.

Dyer's colorful autobiography, *Snow-Shoe Itinerant,* describes many a hair-raising experience on the high mountain trails. Perhaps the most thrilling is his account of losing his way in a whirling white March maelstrom. Knowing he must push on through the snow or perish, Father Dyer went on until one foot slipped off the edge of a precipice. He threw himself back into the snow, the cold wind "feeling for my heart-strings." Then, realizing he couldn't retrace his steps in the blinding blizzard, he took off his skis, put them under his arms as rudders, said a prayer, and eased himself over the edge.

Plunging "at railroad speed" a distance he estimated at half a mile, he came to a stop, almost smothered in a deep bank of soft new snow. Unhurt by the fall, he put his skis back on his feet and let the wind blow him home. The experience left him with frozen feet; the preacher-mailman was unable to make his rounds for three weeks.

In many of the new mountain communities Father Dyer preached the first sermons the miners had heard since leaving their homes. Frequently he entered a saloon and asked, "Would you put up your whisky and stack your chips for half an hour while I preach?" No one ever threw him out; he preached up to three sermons on Sundays, two or three during the week.

Colorado today has three unusual memorials to his memory. One is the restored log building, once a hotel, which he moved piece by piece in the 1860s from the ghost town of Montgomery to Fairplay for use as a church. Another is his stained-glass portrait in the dome of the state capitol. The third, to be seen only by hardy travelers, is a stone marker placed atop 13,188-foot Mosquito Pass in 1956 by Methodist admirers.

property, but Evans Chapel was saved. A $75,000 gift from the governor's descendants permitted the beautiful little building to be dismantled stone by stone, then reconstructed on the school's suburban location.

John Evans' generosity with both his money and his time was not limited to churches and organizations of which he was a member. For a time he was chairman of the board of trustees for the First German Methodist Episcopal Church. He was a leading contributor to Asbury and Christ Methodist and First Baptist churches in Denver, and to the Baptist Woman's College (now Colorado Woman's College). He customarily gave $100 to every new church organization in Colorado, regardless of denomination.

Such a man could not pass long unnoticed among his fellow Coloradoans, particularly Methodists, who thrust many positions of leadership and honor upon him. None, however, meant more to him than his elections to the Methodist General Conference, first in 1872, and again in 1880, 1884, 1888, and 1892.

His work, buttressed by the labors of his descendants, has made the Evans name one of honor in the Centennial State and elsewhere. Today it is found on schools, streets, a town, and even on one of Colorado's most impressive mountains. Mount Evans, 14,260 feet high and 35 air miles west of the Colorado capitol, rises in massive dignity above its near neighbors. Snowcapped most of the year, the peak dominates Denver's spectacular westerly view toward the Continental Divide. Appropriately, the mountain first received its name by general agreement of Coloradoans; then, a few days before Evans' 81st birthday in 1895, the legislature made it official. Today the world's highest auto road climbs to the summit, 150 feet higher than more publicized Pikes Peak.

When he died on July 2, 1897, John Evans had lived 83 years. Few other men ever made more complete use of a lifetime than did this physician, railroad builder (he led the fight which had brought two railroads to Denver by 1870), executive, educator, philanthropist, idealist, and —in the best sense of the word— churchman.

Young Jimmy Mattson was headed for reform school—until his schoolteacher remembered something important.

One Prescription for Delinquency

By JAMES I. BROWN
Professor, University of Minnesota

"YOUR SON won't have to go to court this time, but if it happens again. . ."

Alice Mattson bit her lip to keep from crying as the police officer finished his warning. Her husband, Tom, gripped her hand fiercely. "We're so helpless," she said dolefully. "We try to understand Jimmy. We punish him when he does wrong. And we've talked to him hundreds of times."

"But have you talked to his teacher?" the officer asked.

The Mattsons hadn't.

When, however, on the officer's advice they consulted his teacher, she proved both pleasant and sympathetic. "Reading's his big problem," she told them. Tom Mattson nodded. "He's not the bookish kind, I'm afraid." Alice agreed. "I tried to work with him on his reading," she explained. "But he resented being kept inside."

Jimmy himself might have told them that. He had always seemed to hate reading, but when he couldn't join in the children playing outside, his hatred swelled. Then, a few days later, some other youngsters snickered when he made mistakes in class. So he played hooky a time or two—until he got caught. Then his unhappiness with school grew worse.

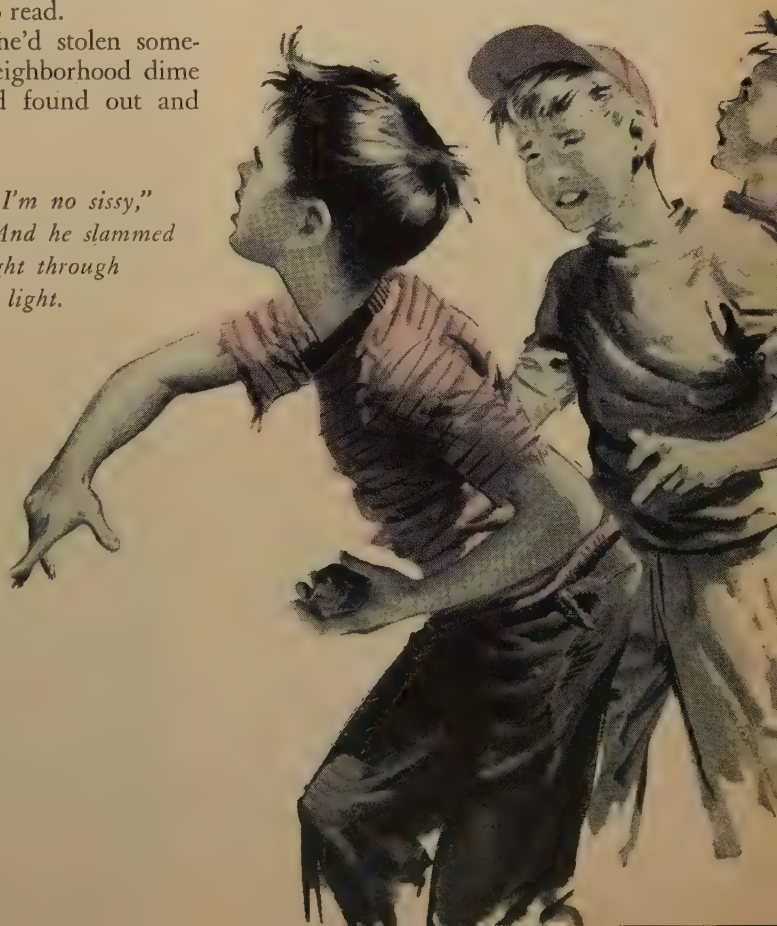
"Books," he announced, "are for sissies. I'll show 'em I'm no sissy."

He slammed a rock through a street light; the other boys' mouths dropped open. In their eyes, he was no sissy. It was an easy step into the gang of neighborhood toughs. They appreciated his daring—and they never asked him to read.

The first time he'd stolen something, from the neighborhood dime store, his dad had found out and there'd been trouble at home. And now Jimmy had attracted the attention of the police.

As they talked, his parents and teacher recognized that he was well on his way to becoming a delinquent. But, fortunately, his teacher remembered something important. Several

"I'll show 'em I'm no sissy," he told himself. And he slammed a rock straight through a street light.



times she'd noticed him with a how-to-do-it magazine behind his geography book.

Consequently, some home-craftsman magazines appeared suddenly around the Mattson house. Tom offered to help Jimmy fix up a corner of the basement as a shop. And soon Jimmy was spending hours there poring over the magazines and working on his own special projects. Gradually his parents managed to interest him in other magazines and books. His school work became easier for him as reading began to be fun.

NOT all children, however, are as lucky as Jimmy. Currently, more than 600,000 cases of juvenile delinquency, involving 1.5 million children, were referred to the juvenile courts. At this rate, allowing for repeaters, about 12 per cent of all U.S. children will be involved in at least one court delinquency case during adolescence. For boys, the percentage rises to 20 per cent.

Will one of these be your boy?

If your youngster likes to read, his chance of staying clear of trouble is better than if he doesn't. One study has concluded that school failure is more highly correlated with delinquency than any other condition. And with reading disability accounting for well over 90 per cent of all school failures, the importance of reading in delinquency cannot be overlooked.

Now, let's suppose your child is a poor reader. What do you do?

There are two dangers—doing nothing and doing the wrong thing.

Unfortunately, the wrong thing usually has a way of looking right. As in Jimmy's case, when a child is having trouble reading, it's natural to try to help him. And what else can you do but sit beside him with a book and start to work?

That's fine, provided you can be sufficiently casual about it. It's the light touch that counts. For if a child feels you are attaching unusual importance to his learning to read, you may touch off emotional reactions seriously hindering normal reading development.

Take Jane, for instance. Her first-grade tests placed her IQ at 130, far above average. Yet even when she reached third grade she still had trouble reading first-grade material. The school's reading clinic diagnosed her problem as reading trouble complicated by emotional upset. Jane was apparently cultivating her inability to read to retaliate for the nagging she got at home.

We know that some children walk or talk before others; we know, too, that these differences tend to even out eventually. So, too, in reading. The slow starter eventually reaches his full stature with others—if emotional blocks aren't put in his way.

Nevertheless, in one study of 100 children of normal intelligence but retarded reading ability the parental reactions included: "worried," "shocked," "distressed," "despairing," "annoyed," "angered," "disgusted," "resentful," "mortified." As often as not, the parents referred to their children as "stupid" and "simple."

In an environment of such emotional tension it would not have been surprising if the children developed feelings of insecurity and inferiority, reflected in stuttering, tics, thumb-sucking, stealing, lying, and truancy.

When you stop to think about it, during his most sensitive years a child spends the biggest share of his day at school. If he doesn't get along well there—if he constantly feels inferior because he can't read properly or for any other reason—he's going to make up for it in some way.

In a study of 100 reading-disability cases, almost one fifth were compensating for their difficulty by vandalism or cruelty. Others were sullen, nervous, edging along the road to delinquency. When these children were given help in improving their reading, the personality disturbances disappeared.

Reading, then, is often the place to start when a child has a serious adjustment problem. And even children of below-average intelligence can make a superior adjustment if they have wise parents and a good reading start in school.

It's not that we want our children to become bookworms. Far from it. But a well-adjusted personality requires some reading skill.

Now, just what can you do for your child? Here are some questions to answer:

1. Have you a magazine just for your child, one of his own choice? (Even a subscription to a favorite comic is something to consider if he's not interested in anything else.)

2. Are there some books in your home that your child really likes to look at or read? (Your public librarian can be a help in suggesting books. Incidentally, National Library Week is April 3-9.)

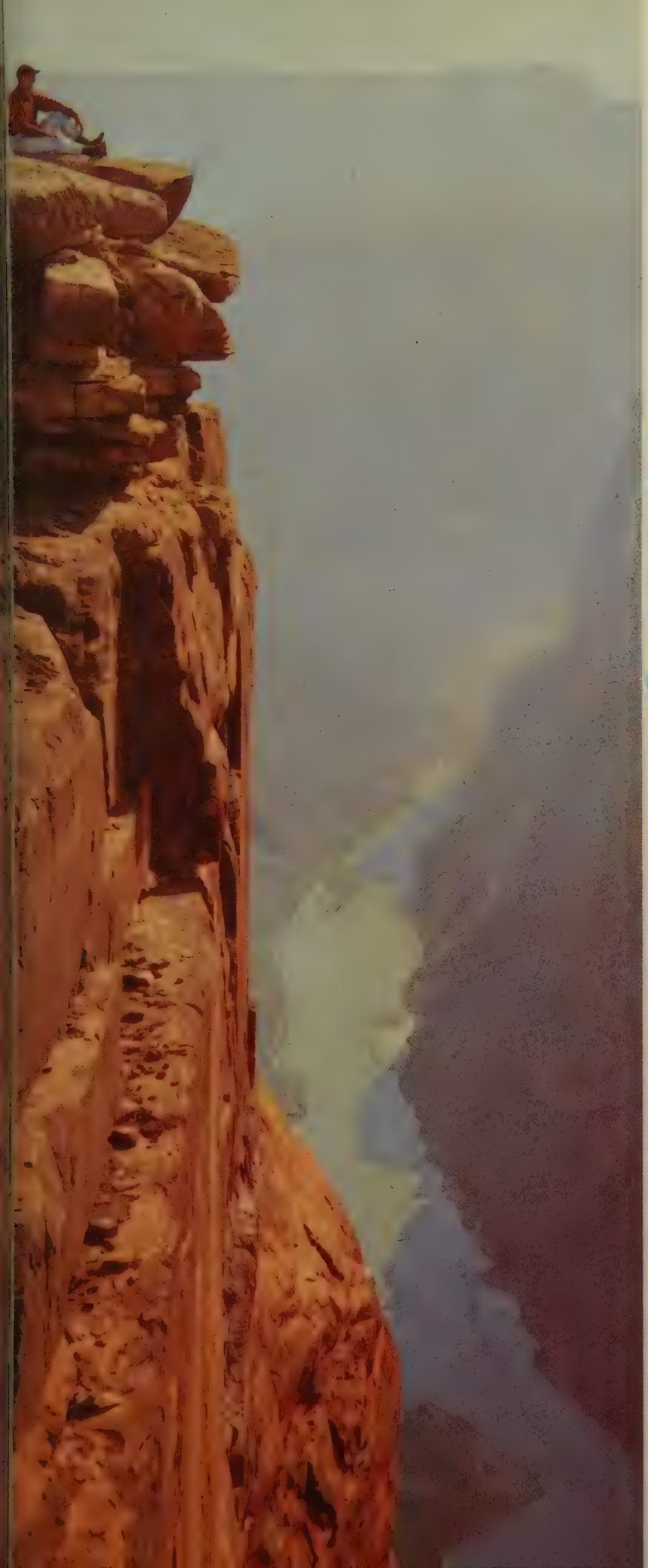
3. Do you have a book time with your youngster every day until he is ready to read for himself? (Bedtime is good for this, because reading is a quiet activity. And if your three-year-old claps his hands with delight at the prospect of being read to, he's not so likely to have trouble in school later on. For third or fourth-graders, you might still read aloud from a new book long enough to get the characters into such exciting predicaments that your youngsters can't resist reading on.)

4. Do adults in your home demonstrate an active interest in books? (Children are quick to catch attitudes. If Mom and Dad haven't much use for books, youngsters aren't likely to care for them either.)

5. Do you avoid forcing your child to read, making unfavorable comparisons with other children, or overemphasizing the importance of reading? (There are casual ways to encourage reading without too much pressure. For example, you might look at your watch and say, "Well, Son, guess it's bedtime." When he protests, you might add, "All right, you can stay up another 15 minutes if you have something you want to read." This gives him a choice that makes reading look like a pleasant alternative. But beware of such ultimatums as: "You can't see any more TV until you've read that book!" That makes reading seem like a chore.)

6. Finally, have you done everything possible to see that your child is in a schoolroom with fewer than 25 pupils? (Even the best teachers can't handle many more than 25 in a class and give each youngster the individual help needed to develop maximum reading skill.)

If you've answered yes to all six questions, you probably won't need much help. At least, you should have little reason to worry about your youngster's turning into a delinquent because he doesn't enjoy reading.



Earth Declares His Wonder and Glory

THIS EASTER, as the early morning sun slants across Arizona, the walls of the Grand Canyon will ring once more with joyous voices singing the age-old story of the risen Christ. The half-light of that Sunday dawn, moving across the nation, will illuminate one sunrise service after another, but none more inspiring than this. For perhaps nowhere on earth is there a more fitting setting for a worship service.

"I came here an atheist; I went away a believer," more than one person has said as he left the great canyon's rim after watching the story of the ages unfold in breath-taking color and pageantry.

Men and women of all faiths feel a call to worship when they gaze across this titanic chasm. For here the hand of the Almighty has hewn out temples, spires, and cathedrals, greater and more enduring than any ever raised by the hand of man.

Towering cliffs drop through purple shadows to the Colorado River 3,000 feet below Toroweap Point.

Winter weaves its fantastic beauty to frame the canyon beyond Lookout Studio at the breath-taking south rim.

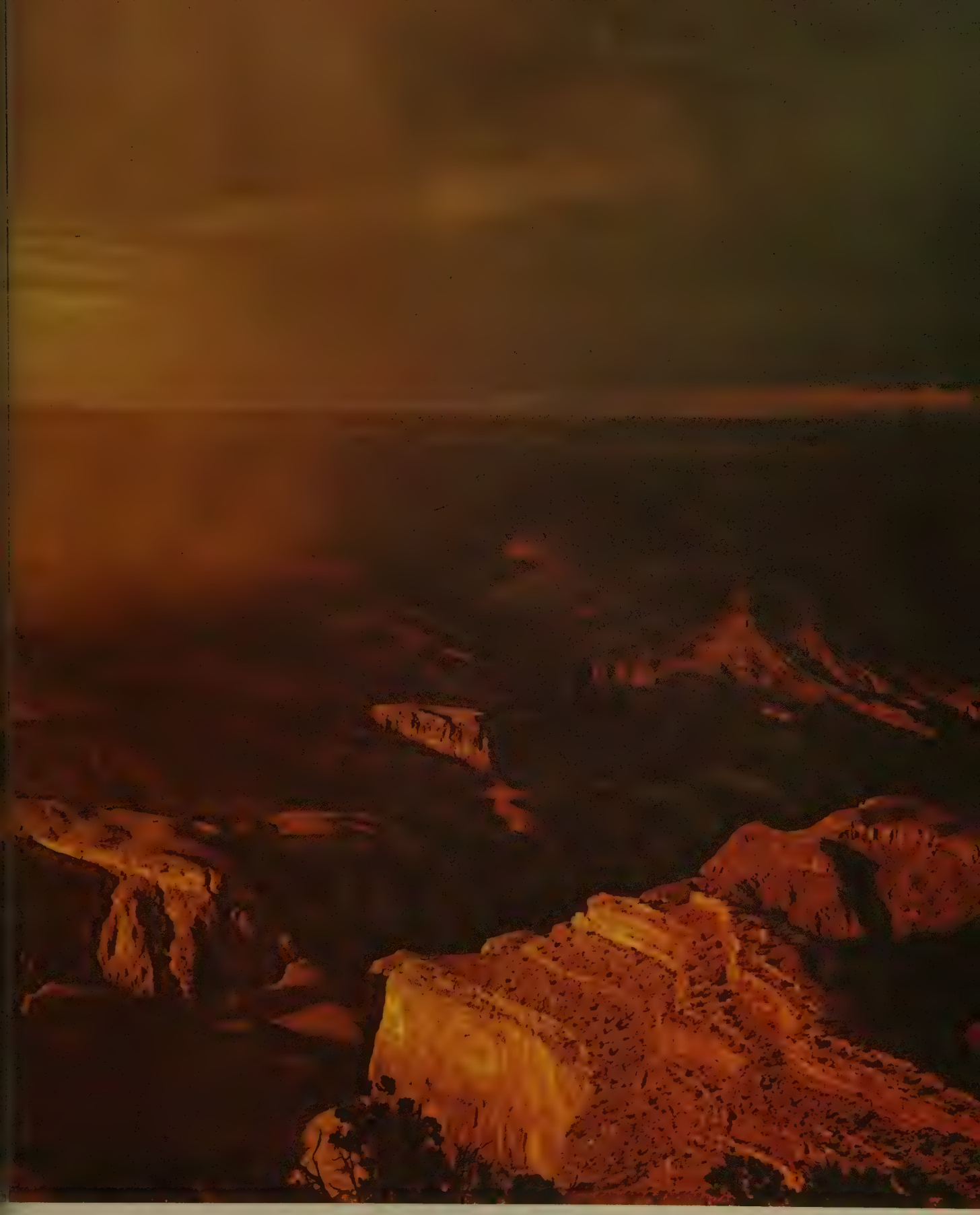
FOR MANY millions of years the Colorado River, like a tool in the hand of God, has been grinding, boring, and drilling away at a lofty plateau, cutting through one geological age into another, baring rock strata formed before there was life in the earth. Today, the Grand Canyon is more than 200 miles long and in many places more than a mile deep. Its width, as it runs east to west in northwestern Arizona, ranges up to 14 miles. In this vast pocket in the earth, thunderstorms rattle and rainbows form. The north rim in fall is ablaze with colors, and in winter the south rim is frequently powdered with snow. Viewed from above, the river appears as a thin, silvery line. Actually, it is a giant of many moods: placid and gently flowing here, wild and on deadly rampage there. All the colors known to the eye swarm in this giant abyss. Since the Grand Canyon became a national park in 1919, more than 15 million visitors have been checked into the area by park officials...yet in 1960 there remain areas to be explored and lonely places man's foot may never trod. Many writers have attempted to describe the Grand Canyon—and even the most conservative are prone to soar into superlatives. It is "colossal," "stupendous," "prodigious," "immense and overwhelming." The Grand Canyon is all of these, and more. It can't be poetized or painted. It staggers the eye and grips the soul, inspiring wonder and reverence in all who gaze into its great depths or lift their eyes toward the heavens above it.

Eventide....

AFTER A DAY in the depths of the canyon, mule-train riders on Bright Angel Trail emerge (above) into brilliant light at one of the few points where the afternoon sun catches them. Astride sure-footed beasts, on the home trail, riders look back on hours they'll treasure.

Thou Seest Splendors In My Sight, O Lord!

—And This Is Sublimity, For the Human Soul.



God! let the radiant cliffs bear witness, God!
Let all the shining pillars signal, God!
He only, on the mystic loom of light,
Hath woven webs of loveliness to clothe
His most majestic works....

O Beauty, handiwork of the Most High,
Where'er thou art He tells his Love to man,
And lo, the day breaks, and the shadows flee!...
If God were blind thy Beauty could not be!

From The Grand Canyon—Daybreak,
Henry Van Dyke

IN MAY, 1869, a party of 10 dauntless men set out in four rowboats to explore the ominous, unknown canyons of the Colorado. Leader of the expedition—regarded even today as a feat of valor and determination—was Maj. John Wesley Powell, whose name more than hints at his background as a Methodist and son of a pioneer minister.

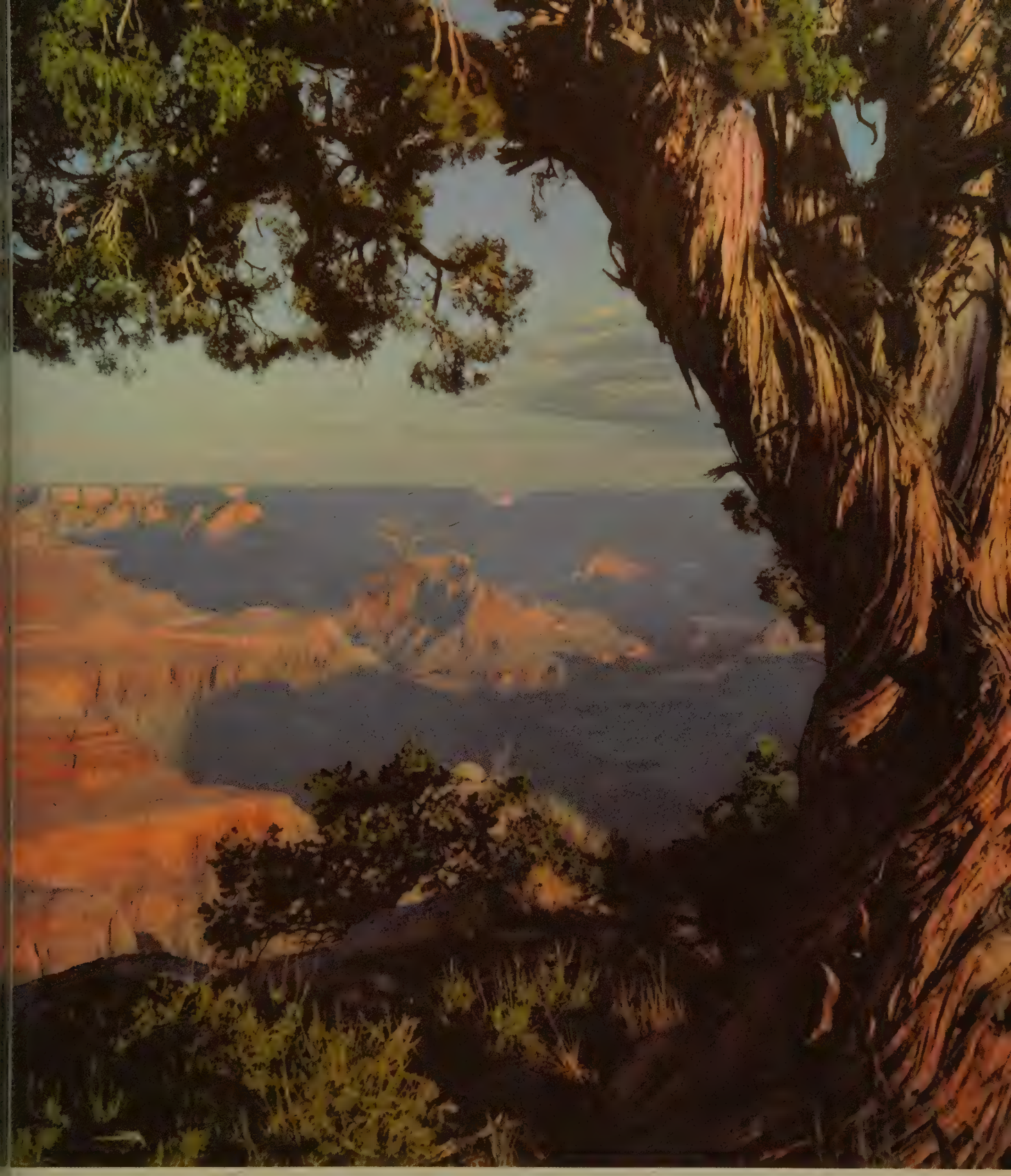
Powell and his men had been warned of dangerous whirlpools and underground passages where the river "plunged into the bowels of the earth." Once in the canyon, they were told, they could never make their way out again. A large part of the area was marked "unexplored" on maps of 1869.

It took three months of almost constant danger for the little party to make its way through the turbulent rapids and falls of the canyon-bound river. Reports that all had lost their lives were widespread. Mormon leader Brigham Young sent a man to watch the river at a spot where it emerged from the canyon's forbidding walls. When the explorers finally arrived, half-starved and weary, they were given bread and cheese, and soon afterward a Mormon bishop arrived with melons and other delicacies.

It was Major Powell who first called this geological wonder the Grand Canyon. Fittingly, he named one of its outstanding attractions Bright Angel Creek. In the following years Powell, later director of the U. S. Geological Survey, returned many times to the canyon. He systematically explored its gorges and rim areas, and made another trip on the river in 1877. In 1882, he planned the first government trail from the north rim down to Nankaweap Creek.

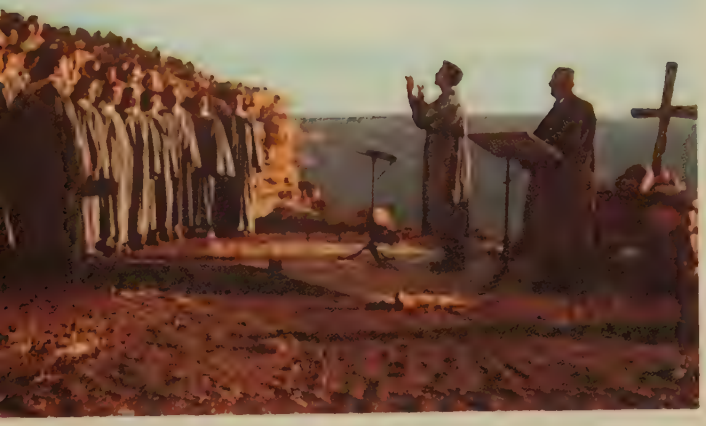
"He pierced through the misconceptions to the realities," wrote Bernard De Voto of Powell. "He was a great man and a prophet. Long ago he accomplished great things and now we are beginning to understand him."

In Cataract Canyon, site of the Havasupai Indian reservation, a waterfall thunders out of a tributary into a deeper gorge.



entinel Over Eternity...

HE WIND seems to blow contin-ally on the canyon rims, gnarling ose trees that are sturdy enough to ithstand it. But the oldest of trees s lived only a second in time compared to the canyon itself. In the 400 years since discovery, the Grand Canyon has shown no perceptible change. What has happened here is measured in so many millions of years that it must look today much as it did 2,000 years ago when Christ was born. In fact, most geologists agree, the canyon appeared little different when Rome was founded.



Easter services on the south rim: silhouetted against the dawn, a choir sings the Hallelujah chorus from The Messiah.

WHEN A VANGUARD of Spanish conquistadors discovered the Grand Canyon in 1540, the Indian was already there worshiping the Great Spirit in his kiva, the Southwestern red man's equivalent of the white man's church. In recent years, an effort has been made, so far without success, to promote the construction of a modern kiva near the south rim, not far from the spot where Easter sunrise services have been broadcast to the world for 25 years. It would be called the Shrine of the Ages Chapel, used as a place of worship by men of all faiths. Whether such a shrine is ever built remains to be seen. But it is agreed that few places on earth lend themselves so well to spiritual and religious inspiration.

Promise in the sky: a rainbow's arching hues dip earthward to add even more color to the canyon's unrivaled display.

Easter in Latvia

By MARY MILLER

WELL DO I remember how, s boys and girls, we observed aster in Latvia before the Com- unists came!

Many weeks before the great day, e began talking and planning. nd the nearer Easter drew, the ore excited we became. During e last week, Mother baked every ay so that there would be sure to e enough Easter cakes. And we lored eggs, too—not just a few, t 300 or 400.

Always, on a day during that eek, Mother took us to the market, here there were many birds in ges. Each one of us chose the rd he liked best and Mother ought it. Then each took his bird his hand, held it a moment, and t it free. With us, giving a bird s freedom on Easter was a treas- red custom.

At long last, the Saturday before aster came. By that time, every- ing was about ready. The house as spotless, the huge dining-room ble was covered with plates of aster cakes and other treats—and erybody was waiting to go to urch that night. Although it was long walk in the cold, and the rvice was lengthy, we never eamed of staying home. Even the bies went, carried in the arms of thers or mothers. It was an occa- on for all the family to be in urch.

The night before Easter was a me for silence. Members of the mily spoke only necessary words. we forgot and became noisy, other was quick to remind us hat night it was. A hush then ould fall over the whole house; we membered the hours that Jesus as in the tomb.

Even on the long walk, we said ot a word. Exactly one hour before idnight we arrived at our dimly ghted Eastern Orthodox church, atching as more and more people me, all silent like us. Restless bies were taken out. People knelt own in prayer or stood silently. To s impatient children, that wait emed as if it were an eternity.

But suddenly, at the stroke of idnight, everything changed! The lights flashed on. The pastor announced, in a ringing voice, "Christ is risen!" The people answered, "He is truly risen!" And the choir sang, "Hallelujah, hallelujah!"

Old and young, we could no longer keep still. The good news set us to hugging and kissing one another. We could not contain ourselves for joy.

Later, on the way home, Mother exclaimed, "This is the happiest night of the year!" And the people we met shouted to us, their faces wreathed in smiles, "Christ is risen! He is truly risen!"

By now we were eager to get home; we wanted to be up early Easter morning. Each one of us wanted to be the first to greet Father or Mother with, "Christ is risen!" We wanted to dash into the street and shout, "Christ is risen!" Whoever heard us would answer, "He is truly risen!" All day long everybody used that greeting instead of the usual, "Hello." And there was much hugging and kissing for the sheer joy that Christ was risen.

On Easter Sunday, relatives and friends came visiting. There were beggars from the streets, too, and we never turned them down. Beggar and friend alike, they were seated at our table and shared in the good things. Beggar and friend received the Easter kiss and the most wonderful words in our language—or any other—"Christ is risen!"

Each chose the bird he liked best and Mother bought it. Then each took his bird in his hand, held it a moment, and set it free.

Cartoon by Charles M. Schulz

"My girl and I have a religious problem, Mom. She says, 'Ah-men' and I say, 'Ay-men.' . . . Do you think we have a chance to find happiness together?"

Teens Together

By RICHMOND BARBOUR

Q *Are all college sororities anti-religious? I go to a state university. I'm being rushed by two sororities. I am a Christian girl. At the parties, when I asked how many members go to Sunday school, the girls laughed and said that none did. Would joining a sorority hurt my faith?—M.J.*

A Not if you joined the right one. Some sororities have many devout girls in them. Some don't. Choose a sorority with girls whose backgrounds and interests are similar to yours. Otherwise, don't join.

Q *I'm so mad at my father I could bite him. I'm a girl of 16. I go steady with the president of our student body. Yesterday my boy friend and I had an argument. He came over after dinner. We sat in his car while we talked. We talked for two hours, but it was important. When I came in my dad was sore. He said I was disgracing the family, sitting with a boy in a car. Now I'm restricted. I can't have a date for a month. I'll lose my boy friend. Why can't fathers be human?—B.A.*

A It is hard for fathers to understand teen-age daughters. Good girls now do things which were felt to be bad a generation ago. Fathers feel responsible. Disagreements are inevitable. Do your best to avoid rows. Try not to argue. Ask your mother to talk with your father. She can help him understand your side of things. Listen to her when she explains how he feels. You have to obey your father, so try to do so gracefully.

Q *I've been going steady for nearly six months with a girl who used to have a bad reputation. We're in love. She says that since we really love one another it would be OK to do some things which otherwise would be immoral. I think we should wait until we are married. I'm 18, she is 17. We'll be married this June. Would you say I am right?—D.A.*

A Indeed you are.

Q *I feel that my parents pick on me more than they do my brother. They let him sweet talk them out of everything. I told him I was going to write to you about it. Then I found he feels that he is the one they pick on. He was worried about it. What do you make of this?—H.L.*

A Probably your parents are reasonably fair with both of you. But your reactions are normal. Nearly all of us pity ourselves and feel we're picked on.

Q *I like a girl. She goes steady with another boy. She says she can't break up with him but that I can give her presents. She told me she could sneak out in the car with me once in a while if no one saw her. I told her I wouldn't do it. Either she goes with me openly or she doesn't go. Would you say I'm right?—J.F.*

A Yes.

Q *I'm a girl of 18. I quit school because I was too nervous to attend classes. I've lost three jobs since then. I'm disgusted with myself. Can I wipe the slate clean? Can I run away to another town and start a new life under another name? Would I be able to forget my nervousness that way?—P.Y.*

A You can't run away from yourself. Ask your family doctor to help you see a psychiatrist or a clinical psychologist.

Q *I'm 13. I was embarrassed in class because I asked a question which showed I didn't know how babies get started. Is there a pamphlet I can get which tells about sex?—F.T.*

A The Department of the Christian Family of the General Board of The Methodist Church has a helpful pamphlet, *Sex Facts for Adolescents.* You can get it by sending a stamped, self-addressed envelope with a letter

sking for it. Address your letter to
ne Department of the Christian Fam-
y, PO Box 871, Nashville, Tenn.

I'm 18 and engaged. My girl is 19. I will graduate from high hool this June. I want to get married, ut I realize I might regret it. Would dare marry before I graduate from ollege?—W.M.

Conditions are changing. A few years ago almost no successful llege students were married. Now any are. Postpone any decision until ou have finished at least a year of llege. Then decide in the light of hat you then will know about the roblems involved.

I'm a girl of 13. My friends tease me because I'm fat. I'm ly 20 pounds overweight, but it ows. I've tried to starve myself, but ve failed. It makes me cry when they ugh at my figure. Why are they so uel?—L.C.

They're probably more thoughtless than cruel. Try not to show at they hurt you. Have you talked ith your doctor about your weight? sk him for a mild reducing diet. You n't need to starve to reduce. Many ump girls of your age develop good gures later.

We three girls are sending this letter. We're 13. We went to our st dance last month. We tried to look r best and be attractive. But the boys dn't pay any attention to us. Not one us was asked to dance. What's wrong ith us?—J.V., B.S., M.B.

Almost all girls have the same experience at their first dance. n sure there is nothing wrong with ou. Girls grow up faster than boys. ou are interested in dancing, but ost boys your age aren't. They don't to dances. Many who do dance with ly one girl. There never are enough oys to go around.

•

EENS: *If you have a question, Dr. Barbour has the answer. Mail your problem to him c/o* TOGETHER, *740 N. Rush St., Chicago 11, Ill. We keep identities confidential.*—EDS.

Dr. Nall Answers Questions About

Your Faith and Your Church

Is 'conversion' the same as 'regeneration'?

No. The words themselves suggest the difference. "Conversion" means "turning around" and "regeneration" means "being born again."

When we start off in the wrong direction, we must turn around. But this is only a first step, a start, toward meeting God. Actually, we hardly dare talk about taking "a step" toward our God, for he has taken so many toward us. And rebirth, or regeneration, comes about through no powers or impulses within ourselves. It is God's gift—and yet we must be willing to receive. He takes the initiative.

E. Stanley Jones, in his great book on *Conversion,* tells of a man who asked his minister, "What does it take to be a Christian?" The answer was easy—and hard, for he said, "It takes you."

How do we take God's name in vain?

In many ways, of course, besides irreverent speech. Using God's name —even "gosh" and "golly," "cripes" and "jeepers"—is more than careless and colorless speaking, it is insulting talk that injures most him who uses it. Such defiling language surely does not injure God.

But consider other violations of the third commandment (Exodus 20:7): Employing God's name to further personal ends; using God's name to gratify a mood, as in anger; invoking God's name in an effort to persuade people to adopt some plan that is not God's at all, but one's own; joining God's Church to benefit oneself in a business or other personally selfish social way.

Let us remember: "The Lord will not hold him guiltless who takes his name in vain."

Should Methodists fast?

Of course, and not merely because our General Rules (*The Discipline,* Par. 97) command it, but because fasting is usually good for the mind and for the spirit, as well as for the body.

Doing without food has no virtue in itself, but bringing the body under subjection has. Bishop Fred P. Corson put it well in a meditation, *Some Thoughts on Fasting,* that was printed in the Philadelphia Area Supplement in January:

"[Fasting] is not a joy-killer as it has been depicted. It is a life-giver. Whatever avoids an ailing body, reduces regret for life-destroying indulgences, and gives one the sense of power over himself is good and not bad."

A graduate of Garrett Biblical Institute, Dr. T. Otto Nall is editor of the *Christian Advocate.* He is also the author of several books, the latest of which is *The Bible When You Need It Most* [Association Press, 50¢].

Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS ON INTERNATIONAL SUNDAY SCHOOL LESSONS

APRIL 3

And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.—Matthew 4:23

HER VIOLENT, all-conquering cancer roused her from a restful sleep. In the pain-racked moments of her agony, I stood beside her hospital bed, wiping the perspiration from her forehead. Finally, when quietness came back to her body, she looked at me with tired but smiling eyes. Grasping my hand, she said: "You know, Warne, the Church is the greatest thing that ever happened in my life!" Then she relaxed into peaceful sleep again.

How important is the Church in your life? Have you thought how important it was in the life of Jesus? It was here in the synagogue that he was dedicated to God by his loving parents. Within its walls he learned of the history of his people and their heroic faith. At the feet of learned men he discovered that words like, "My God, my God, why hast thou forsaken me?" were not an empty cry of the forsaken, and that "you shall love your neighbor as yourself" was a way of life.

Yes, the synagogue was one of the greatest powers in the life of Jesus. In his adult life he never neglected it, shunned it, or forsook it. On the Sabbath he went there to worship, as his custom was. Time and again he was reported to be in the synagogue "teaching . . . preaching . . . healing. . . ." Here he was at home. Here he was found at work. Here he gained the strength of spirit for his life.

The Church can be for you, too, the greatest thing that has ever happened! For you, it may be a school of life, a house of prayer, a living fellowship, a strength in the midst of temptation, a source of healing of infirmities, the voice of truth, the hope of immortality.

For my friend as well as for her Master, the Church was the foundation for faith, the privileged source of worship, the challenge for service, the fact of immortality. And what it has been for her, it can be for you and all mankind: "the greatest thing that ever happened in my life!"

Prayer: *I love Thy kingdom, Lord,*
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.
I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand. . . .
Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise. . . .
Amen.

[Timothy Dwight, *Methodist Hymnal*, No. 379.]

—J. WARNE SANDERS

APRIL 10

"For every one who exalts himself will be humbled, and he who humbles himself will be exalted."—Luke 14:11

"I OFTEN go out and take a drink with the fellows at break time, for I don't see how you are going to get to the people who most need the Christian influence if you constantly keep yourself so far out of their realm of experience."

This was a garage mechanic speaking, a young man who had recently joined a breakfast study group in our local church. He was beginning to feel the challenge to witness to the Christian way of life but remembered, uncomfortably, some overproud Christians who had touched his life. He knew that, if he were to witness effectively, he must endeavor not to be like them.

The group to whom he made this statement was composed of men who, for many months, had been searching with frankness and honesty for the true ground of their faith and for ways to express it with redeeming love. The search had been, for all, a humbling experience. Quick judgments had been replaced by the true meekness of the Beatitudes, which is teachableness. There was an honest listening to this young man's point of view. Searching questions were asked, but judgment was left to God.

Some weeks passed and one morning, following the spiritual-search hour, this young man said to the group as they were taking the breakfast dishes to the kitchen, "I will never be able to thank you men for accepting me as I was. You may be interested to know that I am not drinking with my friends, but I now feel more than ever the need of the humility you fellows have, that in my new way of life I may not reject those with whom I want most to share this joy."

It is such a wonderful experience truly to live the Christian life that there is a great danger of becoming proud in our accomplishments. Many times, our guilts seem to be relieved by looking down on others who have not advanced as we feel we have. Few things destroy the fellowship of Christian growth more quickly. It is one thing to feel grateful for God's blessings to us; it is another to feel superior because of these blessings. The one draws men unto Christ; the other repels men from him. He who expresses a true humility exalts the Christ spirit and, in that involvement, is himself exalted.

Years ago a verse from a simple poem, *Universal Prayer* by Alexander Pope, impressed itself on my mind. The thought he expressed will surely always live in my heart as a challenge to true humility:

Prayer: *Teach me to feel another's woe,*
To hide the fault I see;
That mercy I to others show,
That mercy show to me. Amen.

—HENRY H. LEWIS

APRIL 17

Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come.—II Corinthians 5:17

AS I SAT in the home of a troubled woman talking about Christ in our life, I motioned to a little footstool and suggested that to be a new creature in Christ was like reupholstering any piece of stuffed furniture.

If you ever see a good upholsterer at work, you see him take the whole piece of furniture apart. Then, working from the basic frame, he rebuilds it completely so that to the observer this piece of furniture when finished is completely new. And indeed it is! For the only part which may remain of the old is the frame, but even this is hard to tell from its new beauty. It now is a sound piece of furniture "just as good as new."

Thus when Paul writes, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come," this is what has happened to that old, worn-out piece of furniture. Christ in us has stripped away the old, worn-out selfish motivations: prejudice and pride, hate and anger, jealousy and envy. These no longer rule, but love, forgiveness, kindness, patience, gentleness and humility do with a central theme: not my will but thy will be done.

When the love of Christ controls us it does not destroy what is us. The frame of a man remains; his innermost personality that makes him distinct from others is intact. Writing in Galatians, Paul says, "It is no longer I who live, but Christ who lives in me." He does not mean that Paul is dead but the self-will of Paul is dead. Now in Christ these are all new and it appears to those who see him that "he is just as good as new." The frame of Paul has been reupholstered with all new material.

Paul lived a dynamic Christian life, partially because of what he was, but above all else because he gave his whole life—body, soul, mind, and strength—to God. When Paul died, he left nothing behind because what he lived for lay ahead. Paul died a poor man in prison but a rich, happy, and contented person secure in his faith because he had found the most precious gift in all of life: Jesus Christ.

Prayer: O God, thou who did in former times create us in thy own image, now recreate us again in that image from which we have fallen. Make of us new creatures in Christ whose whole life is devoted to thy purpose and plan so that we may give glory to thy most holy name and have the confidence and hope of forgiveness and the eternal life. In Christ we pray. Amen.

—RICHARD M. KING

APRIL 24

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." —Matthew 5:6

HUNGER and thirst are the two needs of man which keep him close to earth. So long as he hungers, he must turn to the earth for daily bread. So long as he thirsts, he must strike some rock or tap some hidden stream to find the precious fluid.

Spiritual hunger and thirst keep man close to God. Each of us finds that he is incomplete in himself. This is the mark of our humanity and the reason for our restlessness. As St. Augustine said, ". . . our hearts are restless. . ."

St. Augustine completed his statement by saying, "till they find rest in Thee." There is satisfaction for our hunger and thirst, and that satisfaction is found in God. Made in the image of God, our humanity is complete only as we acknowledge him as Lord and maintain our bond with him.

Our hunger and thirst, our restlessness, are therefore no disability or disease. Rather are they the symptoms of an inner need, the answer to which brings life to its richest fulfillment.

The emphasis of this Beatitude is therefore not only the hunger and the thirst but the recognition, the acceptance thereof, the glad and joyous acceptance, for such is the first step in spiritual life and growth. The recognition of a need is the first step in the answer to that need.

For Jesus to perform his mission, it was necessary for him to reawaken hopes and aspirations long neglected and dormant. Man's basic hunger and thirst for righteousness had to be revived before the satisfaction, which Jesus had to give, could come. Men once more had to ask the right questions to recognize the right answers.

And, as subsequent events proved, the Man who called for hunger and thirst was also the one who brought the satisfaction. The knowledge of God, which man must have, was most fully revealed in Christ, in whom the love of God—which man needs to sustain all human loves—showed forth most completely.

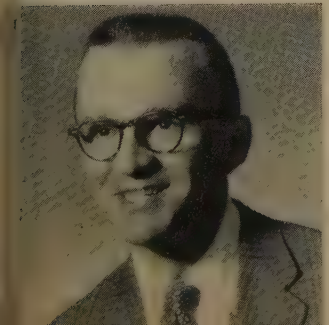
Thus, for those whom Jesus taught to "hunger and thirst for righteousness," he fulfilled his own prophecy: "they shall be satisfied." Still today, and henceforth, he continues to be the divine means whereby man comes to see his deepest need, and then Christ is the supreme and eternal satisfaction of that need.

"I came that they may have life, and have it abundantly." This he does for each of us, if we will have it so.

Prayer: Thou hast promised that if we seek, we shall find thee. Help us so to seek that we shall find, and be found of thee. Amen.

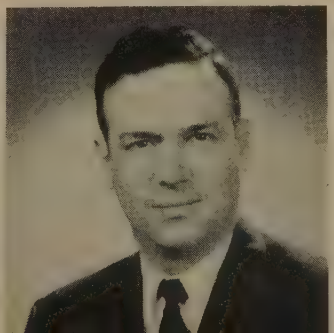
—JOHN J. BUNTING, JR.

J. Warne Sanders
Bothell, Wash.



Henry H. Lewis
Sioux Falls, S. Dak.

Richard M. King
Greenock, Pa.

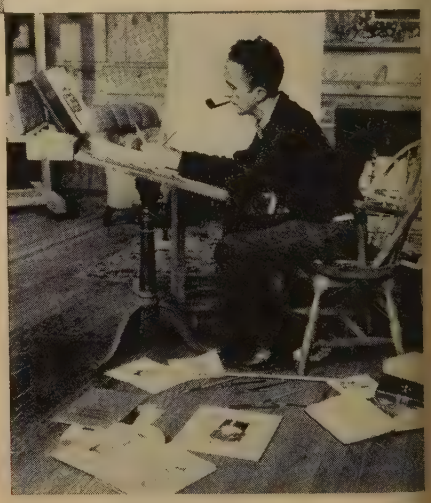


John J. Bunting, Jr.
Newark, Del.

Bob Henderson, vice-president of a calendar firm, wouldn't loosen up and act the part of a man being fed a spring tonic until Norman Rockwell showed him how. Rockwell uses friends and neighbors as models when he paints the Saturday Evening Post *covers that have endeared him to America.* NORMAN ROCKWELL, MY ADVENTURES AS AN ILLUSTRATOR (*Doubleday, $4.95*) *is his new, sprightly autobiography.*

BARNABAS **Looks at**

New Books



IT'S A THRILL to hold in your hands a small volume which contains sayings attributed to Jesus that have never been known before. That volume is THE GOSPEL ACCORDING TO THOMAS (Harper, $2) the first publication of a document that was part of an extraordinary Coptic library discovered in 1945 in a ruined tomb in Upper Egypt. It is nothing more than a fragment of a scholarly work which will be much more extensive and complete. But it is also the first release of material comparable in importance to the Dead Sea Scrolls, and perhaps of even greater significance to students of the first three Gospels.

Its recording and preservation is attributed to the apostle Didymos Judas Thomas. The text was established and translated by an international team of scholars—A. Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih. These editor-translators say the document is based on "a work, the primitive text of which must have been produced in Greek about 140 AD."

This makes it one of the earliest manuscripts related to the New Testament, and it provides material for new conceptions of the history of the Gospels. The Harper edition is part of an unprecedented international publishing event that involves publication of the document in five languages and six editions.

One of the unexpected TV sensations of recent years has been the popularity of an intense, dark-haired musician named **Leonard Bernstein**. Using such familiar examples as a baseball diamond to explain tonality, he has managed to transmit his own enjoyment of music to millions of listeners. Now, seven of his talks have been included in a book with essays and conversations that can best be reviewed by its own title—THE JOY OF MUSIC (Simon and Schuster, $5.95). It sparkles with the brilliance, warmth, and excitement of genius.

And a genius is what Leonard Bernstein is. Before he was 25 he had substituted for the great Bruno Walter as conductor of the New York Philharmonic in a nation-wide broadcast. His *Jeremiah Symphony* won the primary award of the Music Critics Circle of New York; his ballet, *Fancy Free,* was a great hit, and he has written a one-act opera, *Trouble in Tahiti,* as well as four hit musical comedies. Now he's the permanent music director of the New York Philharmonic and teaches

ucky students at Brandeis University. The more you know about music, he more you'll enjoy this book. But if ou can't read a note and would like o begin learning something about nusic, this is your book, too.

A staff member who teaches a Sunlay-school class of young marrieds assed my door the other day with an rmload of books. His class wanted to now what had eventually happened o the apostles, so he was going to do ome research.

He reported later that the book hich helped most was a new one by Scotch professor named **William arclay**, THE MASTER'S MEN (Abingon, $2). Informal and conversational tone, it examines the New Testaent, traditions, legends, and early hristian and Jewish writings with holarly thoroughness.

Another book my friend used but ound somewhat less informative was EET THE TWELVE by **J. H. Baumaertner** (Augsburg, $2.50). This is well-written volume, but it is more evotional in character, using the aits of the disciples to preach little rmons.

Remembering how anxiously my sisrs used to await the next installment a **Kathleen Norris** novel—and how reamy-eyed they were after they'd ad it, I looked into FAMILY GATHERG (Doubleday, $4) with much curiity.

But Mrs. Norris' autobiography is at of a woman who has been far too sy to linger long in sentimentality. wish she had revealed the secret of w she managed to write almost 100 vels in the midst of a bustling family e, but she's too concerned with peole to give her literary labors anything ore than a casual mention.

What do teen-agers really read? I've ondered for a long time. Of course, ere are lists of books published pecially for the teen-market. I know at the boys and girls in my neighborod are avid readers of paperbacks. nd I know that some are regular sitors at the library. But I'd like to ve my information direct.

Consequently, this is addressed raight to TOGETHER's teen-age readrs. I wish you would tell me what oks you read—because they're asgned at school or because you simply ant to read them. I promise to report hat you say, fairly and squarely. And you'd rather not sign your name, e; just tell me your age, and whether u're a boy or a girl.

This reminds me that National Liary Week, April 3-9, is stressing good en-age reading. That's a broad field; ens begin at 13, which may be pretty

If You Want to Know More About Your Church . . .

. . . Methodists always have been enthusiastic readers —and writers. Does your church library contain a selection of books on Methodism? Among the best are:

Why I Am a Methodist, by ***Roy L. Smith*** *(Nelson, $2.75)* —an inspiring personal history that also explains what Methodism is and describes the workings of a world church.

A Tale of Two Brothers, by ***Mabel R. Brailsford*** *(Oxford University Press, $4.50)*—story of John and Charles Wesley, who inspired the biggest religious revival since the Reformation.

The Journal and Letters of Francis Asbury, *(Abingdon, three volumes, $21)*—the personal record of the man who virtually created The Methodist Church in the New World.

A Short History of Methodism, by ***Umphrey Lee*** and ***William Warren Sweet*** *(Abingdon, $2)*—how Methodism has grown to a world-wide movement.

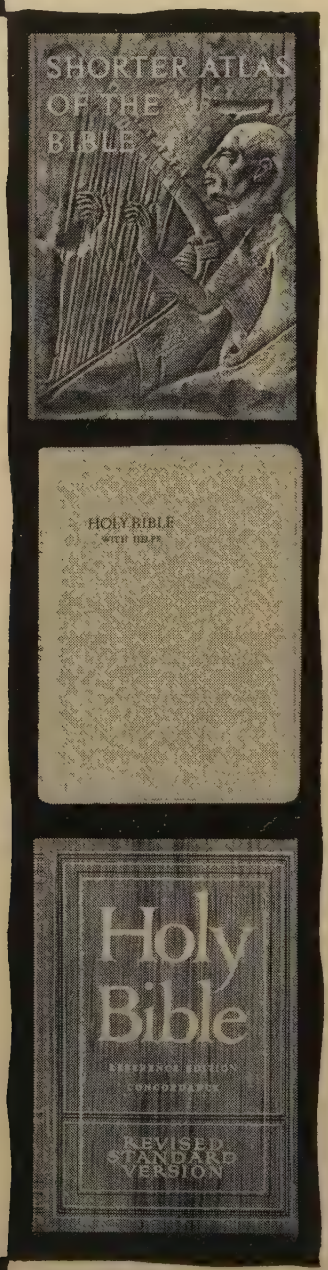
The Methodist Way of Life, by ***Gerald Kennedy*** *(Prentice-Hall, $3.50)*—a Methodist bishop explains in warm, personal terms what it means to live and worship as a Methodist.

Autobiography of Peter Cartwright, introduction by ***Charles L. Wallis*** *(Abingdon, $3.75)*—remarkable and entertaining personal narrative of a beloved pioneer circuit rider.

Understanding The Methodist Church by ***Nolan B. Harmon*** *(Abingdon, $2 cloth, $1 paper)*—Bishop Harmon discusses Methodism in conversational tone and rich detail.

Also—your church or home library will, we hope, hold TOGETHER for November, 1959, a special issue which commemorated the 175th anniversary of the founding of The Methodist Church in the U.S.A.

EASTER GIFTS *that mean more*



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oung, and end at 19, when young eople may be in college—or even tarting their families.

Whatever your age, teen-agers, I ecommend that you visit your nearest ublic or church library, tell the li-rarian what you're interested in, and ke a good look at the books she has. ou may find a fascinating new world eckoning.

To **Eddie Cantor**, who's been a how biz" great for more years than any of us have been alive, neutrality a crime. The banjo-eyed comedian s opinions on everything and he airs em in THE WAY I SEE IT (Prentice-all, $2.95) with the same verve that nt him bouncing about the stage ars ago.

As a man who's been married 45 ars: "We must *work* at being mar-ed. A marriage isn't consummated in night. It takes a lifetime."

As one who didn't go to high school, t has learned a lot since: "I'm afraid e seldom show a youngster *how* to dy—or inspire him with a burning *sh* to learn." As a Jew, on religion: y partner is prayer." And on brother-od: "I wish there were more Chris-ns."

He also has things to say about oney, children, false ideas of glamour, omism, senior citizens, America and bushel of other subjects. They add up a readable mixture of wit and wis-m.

Over in Italy there's a villa with 365 ndows. It's been conjectured that e builder may have believed people ght to look at the world from a dif-ent window each day. And this has **Halford E. Luccock** to title his w pocket-size volume of meditations 5 WINDOWS (Abingdon, $2).

His thoughts for 365 different days al with such matters as discipline, dication, gratitude, concern, personal rth, and strength, and he includes a ayer and a Scripture reading for each votional.

Many a Methodist minister remem-rs sitting in Dr. Luccock's classes at le, where he taught for 25 years. y readers know this wise and witty an through his two dozen or more evious books.

When the fledgling Republican Party et in 1860 to name a presidential ndidate, those in the know were sure at William H. Seward, suave New rk political figure, would capture e prize. He lost it to Abe Lincoln.

The next year, when Seward had come secretary of state in Lincoln's binet, those same knowledgeable pol-cians were positive the New Yorker ould dominate the administration. fter a brief contest of wit and

Little Lessons in Spiritual Efficiency

A Sense of VALUE

By ROY L. SMITH

IT WAS our first week in our new home atop a mesa overlooking a gorgeous canyon and a meandering little stream loitering its way toward the sea. It was beautiful.

We had the first house in the new development; we probably were as big a curiosity to the birds, squirrels, and rabbits as they were to us. But the lizard! That was different.

We knew, of course, that a lizard is harmless. Still the sight of the six-inch reptile streaking across the living-room rug brought excited cries from the lady of the house to "get him out!"

We set up a barricade of two poles, hoping the lizard would race down the corridor to the open door. At one point in the chase we shifted a pole to create a new corridor—and in our haste the pole settled squarely on the lizard's tail. Our uninvited guest thereupon parted with his tail and went racing out into the yard! The tiny tail, completely deserted, wriggled on alone on the rug.

We know nothing about the thoughts of a lizard, but we imagine this one came to a split-second decision during the chase. "Life and liberty," he must have said, "are worth any sacrifice."

About the future of the lizard we have no information, although I am told that by now he has grown a new tail. But of one thing we have a definite impression: even a lizard thinks there are things in life worth suffering for.

As we considered the incident, we found ourselves repeating the Scripture: "And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire."

One of the first lessons every child must learn if he is to achieve any measure of life is the simple fact that there are priorities in life—that some good things have a spiritual value superior to anything else.

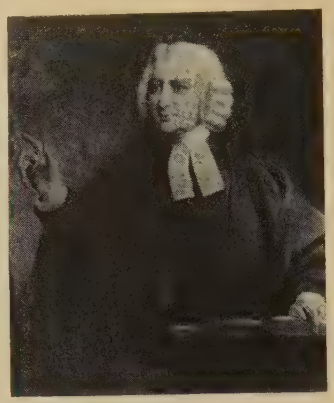
Many times someone, desiring to be a Christian, has said, "Must I give that up also?" as if giving up the good for the sake of the better were a hardship.

When Jesus advised every man to sit down and count the cost, he was talking about this very problem. Money, for example, can cost too much. And the applause of the crowd, pleasant as it is, may be bought at too high a price. A prominent actress a few years ago said bitterly, "The movies gave me fame of a sort and paid me well. But I made pictures that I would not have my child see for anything in the world." And she quit Hollywood.

It sometimes happens that a lizard is justified in losing its tail.

Fifth in a Series on Hymns to Live By: Life Eternal

Glorious Music, *Heavenly* Tune



CHRIST is risen! No words in our language are more electrifying than these. They have echoed and re-echoed throughout Christendom for almost 2,000 years. And, as mankind enters the Space Age, their significance fades not in the least.

In the early years of Christianity—even before the word "Easter" was applied to the time of celebrating the Resurrection—the occasion was marked by the baptism of converts. These new members of the faith saluted each other with the words, "Christ is risen!" And the joyous response was, "He is risen, indeed!" In Eastern Orthodox churches, this custom still prevails.

In our American observance of Easter, at sunrise services on chill mountainsides and in lily-decked sanctuaries, we, too, have traditions. One is the singing of that most beloved of all Resurrection hymns, *Christ the Lord Is Risen Today* (No. 154 in *The Methodist Hymnal*). With its rolling "Alleluia" at the end of each line, this beautiful hymn calls from congregations everywhere a full-throated response to the joyful Easter message of Christ's victory over death and God's promise of life eternal.

It would be foolhardy to choose any one of Charles Wesley's 6,000 hymns and say, "This is his best." But one is tempted to do just that after hearing this stirring work.

Charles was unquestionably the outstanding musician among the remarkably gifted members of the Wesley family. His hymns, perhaps as much as his brother John's preaching, contributed hugely to the spread of the Wesleyan revival in 18th-century England. As John preached, Charles sang his deep spiritual conviction into the hearts of his countrymen; his songs reached miners, farmers, and laborers who might never have been touched by sermons alone.

The tune which we associate with Charles Wesley's famous Easter poem is an arrangement of a melody believed to date back some 400 years before the words were written. In 1708 this music appeared in a small (80 pages) tune book called *Lyra Davidica,* published in London. Only one copy of this little volume, a treasure of the British Museum, is known to exist today.

The compiler of *Lyra Davidica* listed no composer for this melody, but in his preface he noted a desire for music freer in style than the old syllabic psalm tunes then generally in use. At first there were few imitations of this new approach, but with the spread of the Methodist movement, *The Resurrection,* as this tune was called, became a model for many compositions. John Wesley inserted it in his *Foundery Tune-Book* in 1742, altering the melody somewhat and substituting his brother's words for the older anonymous verses which had appeared in *Lyra Davidica.*

Curiously, within 15 years after Wesley's *Tune-Book* was printed, another was published which assigned the words of *Christ the Lord Is Risen Today* to a different melody—one adapted from Handel's *See the Conquering Hero Comes.* And at the same time, the Easter tune was transferred to Charles Wesley's Christmas hymn, *Hark the Herald Angels Sing.* (At that time it started with, "Hark, how all the welkin rings.") Within a few years, however, the Easter hymn regained its original tune. Both sets of words were sung to the same music until 1856, when Mendelssohn's music was adapted to the Christmas words.

Christ the Lord Is Risen Today now is a wedded entity of words and music which knows no denominational lines. Again this Easter it will be sung by Christian believers of many creeds and persuasions. For in this transcendent hymn, Charles Wesley has restated for all of us the good news that Christ has risen in triumph over death, giving man everlasting life!

—DORON K. ANTRIM

strength, Seward settled down a
Lincoln's dependable right arm.

He served Lincoln well throughou
the Civil War, albeit he managed t
produce a few questionable schemes
such as one to reunite the country b
provoking war with England and/o
France. After Lincoln's death he con
tinued to serve the nation, negotiating
among other shrewd deals, the purchas
of Alaska from the Russians.

At last his life is portrayed in detai
by **Earl Conrad**, former New Yor
newspaperman, in a lively new work
THE GOVERNOR AND HIS LADY (Put
nam, $5.95), a study of the onetim
governor, the semi-invalid wife wh
loved him, and the nation to which h
devoted his life. The fancied conversa
tions are a drawback, in my opinion
but nevertheless the book is well wortl
reading, especially if Americana is you
line.

Relatives are either the worst or th
best biographers you can find—they'r
so close to their subjects that they'r
seldom mediocre.

One of the best relatives recentl
turned biographer is a Tulsa, Okla
bookseller, reviewer, and lawyer
Lewis Meyer, who's written a prairie
style *Life With Father* in PREPOSTEROU
PAPA (World, $3.95). It's a warm an
wonderful close-up of his father, Max
who settled in the little town of Sapul
pa back in 1906, when Oklahoma wa
still Indian Territory.

We see the irrepressible Max Meyer
"Outfitter to Mankind," selling 50
dozen collarless pongee shirts he got a
a bargain (he made separate collar
fashionable to do it); Max Meyer th
Orthodox Jew building a synagogu
with a homey atmosphere ("A templ
should be like a home because th
Lord lives there"), and Max Meyer, th
citizen who joined everything, refusing
to join the Ku Klux Klan (with such
an eloquent lecture that the Klansmen
who invited him resigned the nex
day). I hugely enjoyed meeting Max

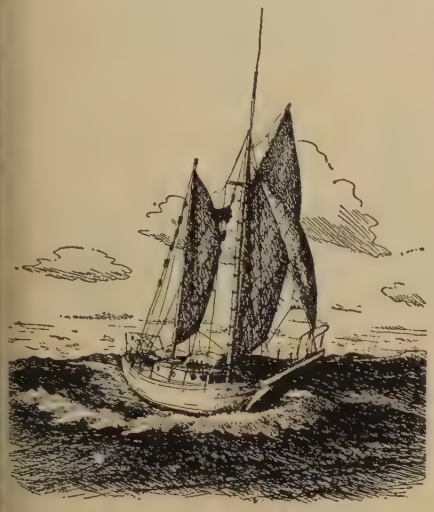
I've been reading three books b
men concerned with achieving peac
in this war-nervous world—and each
discusses it from a different approach

In THE UNCERTAIN TRUMPET (Har
per, $4), a practical military man
Maxwell D. Taylor, points out tha
we have the ability to wage total war
But, he asks, can we defend Berlin
South Korea, Vietnam, Iran, Thailand
and America itself? General Taylo
had to grapple with this problem first
hand as Army chief of staff from June
1955, till the spring of 1959. To cor
rect the threatened imbalance betwee
our military strength and that of the
Communists, he urges a combinatio
of old and new weapons.

BEYOND SURVIVAL (Harper, $4) b
journalist **Max Ways** is the result o

a review of U.S. foreign and military policy he undertook for Time, Inc., publications. Ways maintains that our public standards of judgment in this field are not sufficiently clear. There is a defective link, he feels, between our fundamental beliefs and our politics—a defect the Communists do not share. He finds hope in the opinion that a greater coherence of thought and public action may soon be possible.

The third book is THE VOYAGE OF THE GOLDEN RULE (Doubleday, $3.50). **Albert Bigelow** commanded three



Bigelow's sketch of The Golden Rule.

combat vessels in World War II. In 1957 he was one of 30 Americans who formed a committee for Non-Violent Action Against Nuclear Weapons. In March, 1958, he and a crew of four set sail in a 30-foot ketch, *The Golden Rule,* for the nuclear-bomb testing area in the Marshall Islands. Their purpose: a non-violent protest against the continuation of tests.

Bigelow and his crew didn't make it. They were thrown in jail in Hawaii. But their example inspired another group to continue the voyage in another craft. And their experience has resulted in Bigelow's book, which is a calm, eloquent plea for peace, and a first-rate adventure story.

I called General Taylor a practical man, but after reading all three books I wonder if he doesn't speak in terms of an age already past. Perhaps Bigelow is the practical man, after all.

One of Bishop **Charles W. Flint**'s nine sermons in ON THE TRAIL OF TRUTH (Parthenon, $1) brought him a $1,000 award for its approach to economic conditions and their relation to Christianity. After reading it—and his others—I could understand why his preaching so favorably impressed its hearers.

Bishop Flint now is retired and lives in Maryland.

—BARNABAS

If Christ walked through your town today...

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—DR. DANIEL A. POLING

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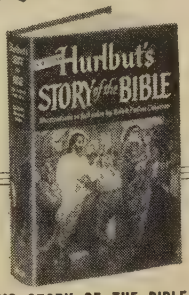

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Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

THE READER of novels may feel free to criticize details and points of view, but he will not be unhappy if the book reflects a real idea handled by a real writer. It is only the man who has little to say and tries to cover up his poverty with some spectacular twist of style who receives our contempt. Let a man aim high and do his work honestly and we will read him with profit. I am happy to say that the books I am reporting on this month reflect in full measure this fundamental integrity.

THE MANSION, by William Faulkner *(Random House, $4.75).*

The Nobel Prize winner here brings his Snopes trilogy to a conclusion. This frightening tribe, which represents our life at its worst, comes to its end through the actions of Mink Snopes, who in some ways appears the least of the sinners.

He kills a man, and he never forgets that his successful cousin, Flem Snopes, refused to lift a finger to help him. In all the years of his imprisonment, this one thing stands out clearly: when he gets out he must kill Flem.

There is a terrifying single-minded purpose and a disregard of morality which symbolize a good deal of our life. I do not know whether Faulkner meant to use this as a symbol of the sickness of a successful society. To me, it is such a picture and it reveals the hypocrisy, the disease, and the final destruction of that life. I do not know of any writer who can reveal character and situation so naturally. Here is the mark of the great artist, who makes his people come to life through deft touches. Suddenly it comes to us that we know these people and that they are as real as members of our own family.

I do not find Faulkner's style a happy one. He follows a more or less "stream of consciousness" approach that often comes to his point by a roundabout way. Give me the man who tells his story directly and plainly. But this is only a personal reaction, you understand, and is almost certainly a minority report.

THE WAR LOVER, by John Hersey *(Knopf, $5).*

John Hersey is another writer who never turns out a second-rate job. If this book's subject is not a favorite, still you cannot escape the sense of a book carefully researched and carrying with it the note of reality. Hersey is telling us the story of a bomber group based in Britain during World War II. He knows about the planes, the missions, the men, and the issues. He knows also about the profanity and filthy talk which seem to make up the inevitable language of war. For those who find such talk distasteful, I can report that most of it is represented by dashes, which will not upset you if you do not know what the words were in the first place.

The point of the book is somewhat similar to the one made in Glendon Swarthout's *They Came to Cordura* (Random House, $3.50). If you read that novel, you remember that those who won the medals for bravery were the most despicable characters of the story. The nobility of character was found in a man who had been branded as a coward. Hersey is saying something of this same thing. "The war lover" is a second-rate individual in every way. The men we admire are the ones who hate war and can hardly wait until it is over. They do their jobs because they must, but they do not enjoy them. There is one, however, for whom civilian life is an embarrassment and who comes into his own as a killer. But when the war is over, it is obvious he will find his own level again and it will not be a high one. I do not know why the pacifists fail to make more of this characteristic of war. Perhaps they do, but the point is not nearly so clear when it is dealt with in general. This is another reason why the novelist who deals in concrete images, like the preacher, will have an influence on society far beyond the scholar who bows before abstractions.

By Phyllis Reynolds Tedesco

MERRY EASTER!

PETER the Parakeet was the most talented animal in town. At least Marilyn thought so and it was no wonder, for Peter was Marilyn's pet. Marilyn had taught Peter to say several things, like "pretty Peter" and "merry Christmas" and "happy Easter." Sometimes, when Peter was excited, he would get mixed up and say "happy Peter, pretty Christmas, merry Easter," and that would always make Marilyn laugh.

Not only could Peter say several words, he also could do tricks. Sometimes when Marilyn let him out of his cage he would ride a little cart across the kitchen floor. And sometimes he would sit on Marilyn's shoulder and kiss her ear.

But one morning, shortly before Easter, Marilyn looked very sad as she sat down for breakfast. "Peter's gone," she said.

"Gone?" asked her father. "How did that happen?"

"I was playing with him last night," said Marilyn, "and he went to sleep on top of his cage. He looked so cute that I didn't bother to put him back inside."

"Oh dear," said Marilyn's mother. "Last night I opened the living-room window before I went to bed. I didn't know about Peter."

"I know," Marilyn said sadly. "When I saw the open window this morning and found Peter gone, I knew just what had happened."

"Well, I'm sure he'll come back," said her father. "He'll probably be here when I come home this evening."

But Marilyn didn't think so, and no matter how cheerful her mother tried to be, Marilyn knew she didn't think so either.

At school Marilyn could hardly study. As soon as the bell rang she raced home. "Is Peter back?" she cried. But he wasn't.

That evening, Marilyn's father called the newspaper office and asked to have an ad put in the paper. Two days went by. Then a woman called and said she had found Peter. Marilyn and her father hurried out to the car.

"Do you think the lady has been kind to Peter?" asked Marilyn as they drove down the street.

"I'm sure she has," answered Father. "Mrs. Emery is very nice. She lives alone and gets about her house in a wheel chair. Peter has probably been entertaining her."

Marilyn laughed. "I hope he talks for her," she said. "That would really cheer her up."

Pretty soon Father drove up in front of a little house. Mrs. Emery met them at the door.

"Hello," said Marilyn's father. "I'm Mr. Burns and this is Marilyn."

"Hello, Marilyn," smiled Mrs. Emery, wheeling her way into the living room. "Peter is safe and sound. Hear him singing?"

Marilyn ran to the cage. Peter was hopping about inside, singing and showing off.

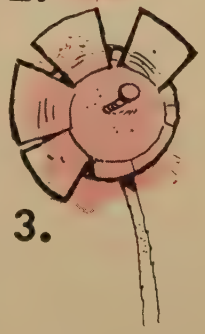
"Happy little fellow, isn't he?" chuckled Mrs. Emery. "It makes me feel fine just to hear him."

Marilyn stared at the old, but neat, cage Mrs. Emery had fixed up. "You painted this cage for Peter, didn't you?" she asked.

"Oh, yes. I decided to fancy things up a bit for

An Easter Garden

IT'S EASY to grow a flower garden for Easter! Here's how: First, cut the cover off an egg carton (the lumpy cardboard kind) and then paint the bottom half of the carton a bright color. Next, cut five of the little egg cups off the cover part of the carton. Each cup will look something like figure 1. Then trim each cup until its sides are even (figure 2) and paint each cup a different color.



While the cups and the bottom of the carton are drying, cut petals for five flowers from colorful construction paper. After the cups are dry, paste one set of petals around the inside of each cup. You can make all kinds of flowers this way—tulips, lilies, daffodils, and your own special make-believe ones. Then poke a tiny hole in the center of each flower with a sharp pencil and stick a pipe-cleaner stem a little way through the hole. Now wad a piece of alumimum foil around the end of the pipe cleaner inside the flower and wrap another piece underneath the flower to keep it from slipping (figure 3).

Now you're ready to "plant" the Easter flowers. Slip a soda straw over each pipe cleaner. Next, stick each stem in one of the center bumps of the bottom part of the egg carton which you painted (figure 4). Bend each stem underneath the carton and tape it in place. Maybe Mother or Dad can help you if your flowers don't seem to stand up straight. Then paste on a few leaves.

At Easter you may want to set the garden on a table and put colored eggs around the flowers. And if you know someone is ill, why not make him a special garden as a happy Easter surprise?

my little guest. Peter and I have had a grand time together. I talk to him and he talks back, and when I hear him singing it almost makes me want to sing along with him."

Mrs. Emery sat very still for a few minutes, smiling to herself and listening to Peter's happy little song.

"Well," she said at last. "You may take him right in the cage. I won't have any use for it."

Marilyn stared at the floor. Then she said, "I'm not taking Peter home, Mrs. Emery. I just came to see if he was all right, that's all. He's my Easter present to you."

"Oh, but I don't want to take Peter away from you!" exclaimed Mrs. Emery.

"But I want you to have him," said Marilyn. I have $3 in my bank at home and when I save enough I'll buy another parakeet." She walked over to the cage and stuck her finger inside. Peter pecked at it, chirping happily.

"Good-by Peter," she said. "He's happy here, Mrs. Emery. I can tell. And now that I know he's OK, I'm happy too."

"Well, I just don't know what to say," gasped Mrs. Emery. "I certainly do love little Peter and . . ."

Just then Peter chirped very clearly, "Merry Easter!"

Marilyn laughed. "Peter knows what to say. Merry Easter, Mrs. Emery, and thank you for being so kind to Peter."

Later, when Marilyn and her father climbed in the car, her father said, "I'm very proud of you, Marilyn."

"Mrs. Emery needed Peter, Daddy," said Marilyn. "She needed him very much."

"I know," answered her father. "It was kind of you to give him to her. And when we get home I'm going to put another $3 in your bank for that new parakeet!"

Easter Joy

Look, everyone, look!
Leaves are lovely on bush and bough,
Robins build in the treetops now,
A song sounds in the brook!

Run, every child, run!
Flowers are shining by hollow and hill,
Buttercup, violet, daffodil,
All bright in the sun!

Bells silverly ring!
With grass and flowers and bud uncurled,
Easter is back in the beautiful world—
Sing, everyone, sing!

—Nancy Byrd Turner
Used by permission of the author

No hocus-pocus here! The author shows how he builds each of his unique light-bulb scenes piece by piece, working through the lamp's narrow throat with a special pin-tipped wire. Results? See the next page.

My Adventures as a BULB SNATCHER

By ROBERT E. SEARIGHT

I NEVER DREAMED when I began it that my hobby would bring me personal letters from such celebrities as Amos 'n' Andy and Robert (Believe It or Not) Ripley, or that I would be written up in newspaper stories and even invited to appear on TV. These experiences have been all the more enjoyable because they were unexpected. But even without them, I would still be building miniature scenes inside light bulbs, as I've been doing for more than 35 years. It's a spare-time pleasure with plenty of excitement.

Even people who know how ships are built in bottles sometimes doubt that I make my light-bulb creations without some trick, such as cutting the bulb in two to insert the figures and then fusing the glass together again. Elaborate scenes such as the *Last Supper* [see next page] often puzzle folks at first. Yet my only secrets are my three Ps: planning, practice, and patience. I build each scene of pieces small enough to insert through the bulb's throat. Then I assemble them and glue them in place inside the bulb. Anyone can do it.

The cost of any creation rarely exceeds 50 cents. Time is my biggest investment; some complicated scenes have taken well over 100 hours. In my opinion, one of the best I ever made was of two battleships and an aircraft carrier. For that one, I whittled, inserted, and glued together close to 2,000 pieces. The carrier had about 25 planes on its flight deck and another 200 or so on the hangar deck below. Each was made of seven pieces of whittled wood. That scene now is in the *Believe It or Not* museum.

Navy scenes are among my favorites, partly because my wife and I have lived in Long Beach, Calif., site of a large naval base, since 1926. But I've also done lots of religious, railroad, and farm scenes, which reflect both my Methodist upbringing in the Middle West and the years I spent as a train conductor. Some even hint at my age (I'll be 78 this month).

For instance, I once fashioned a complete old-time grocery store with meat counter, vegetable bins, cracker barrel, and shelves loaded down with canned goods. I also have made several turn-of-the-century barbershops. The most elaborate had six chairs, each with a customer in it and a barber standing behind. Tiny mirrors, pictures, and calendars decorated the walls, and such essentials as combs, brushes, razors, lotion bottles, and towel containers were on shelves.

Thinking up subjects is less of a problem than deciding which to execute. I get ideas by looking at pictures,

by harnessing my imagination, by reading the Bible, and even from dreams. Other people often have suggestions, too, so I've never lacked a wide variety of subjects from which to choose. Among scenes I've completed recently are a rustic cottage, built in a 300-watt bulb, and the Eiffel Tower. My main project now is recreating the biblical scene of Jesus and the woman at the well (John 4:7-30).

My wife always has been my number-one idea man and helper. She does a great deal of the whittling of human figures, which are by far the hardest objects to reproduce realistically for a scene. I usually tackle figures for sports scenes myself, however, since I'm more familiar with characteristic positions and movements.

When we made the *Last Supper* and *Crucifixion* scenes, she cut the characters from dowels and dressed them. And during the height of Amos 'n' Andy's popularity, she whittled and dressed the two of them as they might have appeared in real life. I made their gas station and installed our work in a bulb, then sent it off to the famous team as a gift. Apparently they got a big kick out of it, for they sent us an autographed picture showing the bulb between them.

Over the years I suppose I've made 1,000 or more different scenes. The construction process is always basically the same. All I need in the way of materials are a few wooden fruit or vegetable boxes and maybe some dowels for whittling, heavier wood pieces for the base, tempera colors for tinting, glue, and, of course, clear bulbs. I've worked with flashlight bulbs (in one I built an aircraft carrier with a plane on its deck) and on up through common household sizes to 1,500-watt giants.

After I have in mind, or on paper, the scene I want to do, I put a piece of gummed paper around the throat of the bulb, just above the brass tip, and file through it while rotating the bulb to make a circular cut. When the tip breaks off clean, taking the filament with it, I peel away the tape, smooth any rough edges, and wash the bulb.

Next, I make a ring on which the scene—or, more correctly, the floor boards holding the scene—will rest. With a compass, I draw on a piece of wood a circle of the proper diameter to fit in the bulb and cut it out with a coping saw. Then I cut out and remove the center of the circle. The ring which remains is about ¼ inch wide, from hollow center to outer edge, and will fit around the inside edge of the bulb. I cut this ring in half and hinge it with cloth, fold it, insert it in the bulb, then flap it open so it forms a full circular platform for my scene.

From then on, it's a matter of whittling, coloring, fitting, gluing, and assembling pieces that make up the scene. We use an ordinary pocket knife for the whittling, but I have a special tool for working up through the bulb's narrow throat. It is a piece of wire 8 to 12 inches long with a straight pi soldered on one end. I use that tip fo putting pieces into place in the bul and the other, bent into a hook, fo applying glue. Since I can bend th wire into any shape I please, there' hardly a place I can't reach.

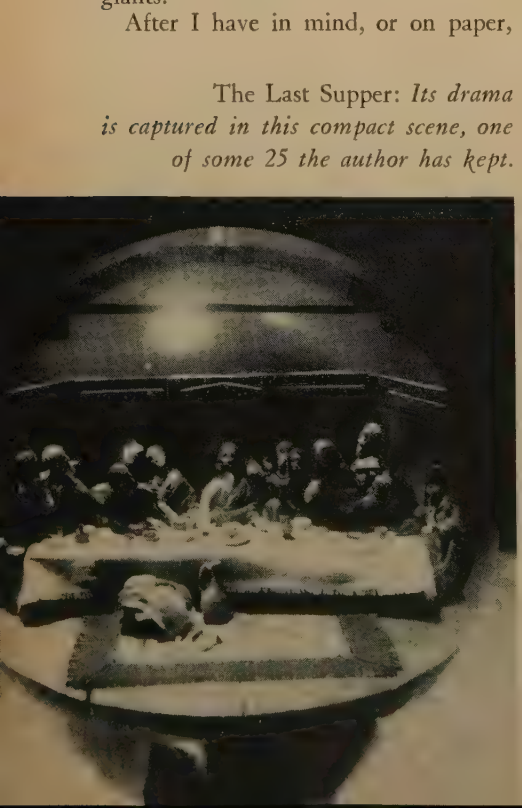
Nearly every day I spend a coupl of pleasant hours with my bulbs an since I usually have two or three scene in the making, I often get so wrappe up I don't know where to stop. Whe one is finished, I'm eager to sta another different or harder. That's on reason I've given away (but never sold most of my creations to people I think will enjoy them. I have, however, kep about 25 favorites, including the *Las Supper* and the *Crucifixion,* the pai I have exhibited most often in hobb shows.

Every time I work I learn something new about doing things better or faster But when I started, I had to learn ever the fundamentals the hard way—an it took two dares to get me where am today.

The first came back in 1900, when was 18. My brother took me to the railroad depot and showed me wha

The Crucifixion: *This simple creation, representing man hours of work, is one of Mr. Searight's all-time favorites. His wif carved each figure from dowels, using only a pocketknif Even the "rocks" were whittled from wood scrap*

The Last Supper: *Its drama is captured in this compact scene, one of some 25 the author has kept.*



the telegraph operator had built in a quart bottle. It was a tiny sawbuck with a log across it and a miniature bucksaw in the log. To show off, I told my brother that anybody could do the same. He said I couldn't and that set me off.

I had a hard time finding a suitable bottle, but I finally succeeded. I cut two pieces of wood scrap for one end of the buck and got them in the bottle in jig time. Then I found out how contrary two little pieces of wood can be. It took about 10 days, working a few moments at a time, to get them joined together in the "X" shape to form one side of my sawbuck. After that it went easier; I got the other end assembled and the crossbar on top. Then, disaster: I dropped the bottle. But by then I knew I could do it—and I did, three weeks later.

That started my hobby. I kept on building things in bottles. The most fun was hearing folks speculate on how I had done it. The idea to build in bulbs didn't spring up until we moved to California and a fellow I worked with showed me a newspaper picture of a light bulb with a four-masted schooner in it.

"Now there's something you couldn't do," he said. I told him I not only could, but I'd even stand the bulb on a base and make an upright ornament out of it. He said, "Show me." It was another dare!

I spent the whole weekend thinking, experimenting, and building, but Monday morning I handed the fellow what I said I would. His folks have the ship to this day. And I've been building in light bulbs ever since.

I suppose the real test of any hobby is how you feel about it after you've been at it a few hours. Sometimes I spend most of a day with mine, yet it never fails to refresh me. It's like talking with an old friend.

My hobby has taught me some things, too. To get anything done right, I have to be thoughtful, orderly, and patient. When I get impatient, I must remember that important things are made only by putting lots of little things together. And I am reminded often of the Power greater than man who has given me the ability to train my eyes and control my hands so I can create something.

Then, too, I've met many wonderful people. Last year, when I had my name listed in TOGETHER's *Name Your Hobby* column, I heard from readers all over the country. I sent one or two skeptics bulb scenes so they could see for themselves. But I'm getting used to hearing people say that they don't think I could have done what they see before their eyes.

It's been that way for more than 35 years now—and I don't suppose things are going to change in the next 35!

Name Your Hobby

AMATEUR RADIO: Richard E. Brunger (KN8PAT), 1414 Connecticut Ave., Marysville, Mich.

BIRD WATCHING: Mrs. Charles Samson, RD 2, Horseheads, N.Y.

BUTTONS: Mrs. Dan C. Bailey, Box 85, Elk River, Minn.; Mrs. George W. Walton, 1908 Palm St., Reading, Pa. (old).

CHRISTMAS CARDS: Mrs. Elisabeth H. Rand, 8 Carrizo Dr., Santa Barbara, Calif. (religious).

CHURCH BULLETINS: W. T. Sanders, Box 45, North Carrolton, Miss.; William E. Reinfelder, 1716 Madison Rd., Cincinnati 6, Ohio; Mrs. Etta Gray, 1178 NW 36th St., Miami, Fla.

CIVIL WAR: M. F. Gilmore, 124-B Borton Dr., Woodstown, N.J. (Confederate Army uniform buttons, belt buckles).

COINS: Kenneth M. Good, 314 E. 11th St., La Crosse, Kans. (U.S.); Norman W. Preston, Box 390 Jenkins, Ky. (U.S.).

COOKBOOKS: Mrs. Robert Carr, Main St., RD 1, Norwell, Mass.

CROSSES: Mrs. Eunice Potter, 14 Clayton Ave., Methuen, Mass.

FOSSILS: Mrs. Myron W. Rice, R. 2, Weedsport, N.Y.

GENEALOGY: Lois E. Fenn, 912 SE 69th Ave., Portland 15, Oreg. (Gore, Hamilton, Leatherwood, Loveland, Nichols, Purdy, Teener); Mrs. Charles Samson, RD 2, Horseheads, N.Y. (Samson, MacDougall, McDougal, Reed, Egbert); Mrs. Chelsie Dent, General Delivery, Elizabeth, W. Va. (Hansford); Edna L. Young, Garden Grove, Iowa (Shaw, North, Rutherford); Richard L. Gates, Burr Oak, Kans. (Gates, Haworth, Van Meter, Holloway, Ray, Cochran, Parker).

Walter V. Foust, RD 1, Schellsburg, Pa. (Faust, Foust, Sammel, Simmel, Horn, Horne, Gehr, Gear); C. P. Stevens, R. 2, Escalon, Calif. (Stevens, Wellman, Halstead, Smith, Jones, Poston, Hackleman, Lines, Sailors, Osborne, Ginn, McPherson); Mrs. Walter Carey, 805 W. 20th St., Odessa, Tex. (Morgan, Clower, Cavaness, Shields); Mrs. William L. Andre, 127 Moody Ave., SE, Knoxville 20, Tenn. (Andre, Davenport, Hendren, Hendron).

Mrs. W. L. Copeland, Box 482, Great Bend, Kans. (Albaugh, Nellis, Schenck, Stanford); Helen A. Wesp, 10435 McPherson, Indianapolis 20, Ind. (Scott, Bouslog, Herrman, Wesp, Griffith, Fye); Verna Haas, SR 3, Box 42, Willits, Calif. (Salisbury, Hull, Cox, Sprague, Neil, Pickle, Jones, March, Haas, Shoemaker, Kimball, Pedite, Adams, Olds, Mott).

Leonard W. Smith, 104 Highland Ave., Lancaster, Ky. (Smith, Larsen, Sams, Berryman, Ware, Huffman, Norris, Wood, Stormes); Mrs. J. Burns Terrell, Box 534, Sabinal, Tex. (Burns, Truitt, Massengale, Ricks, Butler, Pullen, Ward, Taylor, Dollahite, Halliburton, Bryan); Mrs. Avis Bader, Burlington, Colo. (Wagner, Wagoner, Van Wagoner, Van Wormer, Knox, Corey, Henry, Bader); F. E. Ervin, 177 Gillette St., Painesville, Ohio (Ervin, Price); Bruce Campbell, Jr., Box 388, Willernie, Minn. (Adams, Green, Bouton, Johnson, Low, Lowe, Slack, Longthorne, Carnochan, Milroy, Hamblin, Lewis, Scott, Cunningham, Hood, Gogar).

Mrs. James E. Miller, 910 Williams St., Boonville, Ind. (Lenn, Bell, Shaul, Hale, Griffith, Williams, Dover, Fetty, Davis, Applegate, James); Lucile Stutler, 105 Neely Ave., West Union, W. Va. (Stutler, Eddy, Jackson, Day, Ross, House, Rhodes, Brock, Newberger, Post, Bezer, Baker, Tedrick, Teter, Miller, Cunningham, Faris, Chalfont, Palmer, Barrickman).

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HANDKERCHIEFS: Mrs. Paul E. Etheridge, 901 Denson Ave., Madison, Tenn.

HUMOR: William K. Webb, 135 E. Adams Ave., Vandergrift, Pa. (collecting jokes, poems).

MADONNAS: Mrs. Homer Thompson, 127 Main St., Carthage, Ill.

PENCILS: E. L. Conner, 2643 Evergreen Dr., Charleston, W. Va.

PITCHERS: Jean Balcone, Meadville, Mo.

PLATES: Mrs. Doris Boulware, 614 W. South St., Glendale 2, Calif. (hand painted).

PLAYER-PIANO ROLLS: Mrs. Norman E. Green, Brooks Rd., RD 5, Binghamton, N.Y.

POETRY: Louis R. Reifsnyder, 408 N. 41st St., Philadelphia, Pa.

POST CARDS: Edgar Hardman, 2010 Mayfield Dr., Gadsden, Ala. (of Methodist churches and institutions); Robert G. Dasse, 20 Franklin St., Apt. 3, Meriden, Conn. (of churches, state capitols).

PUPPETS: Mrs. Jane C. Mitchell, 12727 Sherman Way, North Hollywood, Calif.

RECIPES: Mrs. George M. Allen, Worcester, N.Y. (those that cite Scripture for ingredients); Mrs. Robert Carr, Main St., RD 1, Norwell, Mass.

ROCKS & MINERALS: Bill Graff, 133 E. Washington Ave., Du Bois, Pa.; George W. Walton, 1908 Palm St., Reading, Pa.; Mrs. Myron W. Rice, R. 2, Weedsport, N.Y.

SEA SHELLS: George W. Walton, 1908 Palm St., Reading, Pa.

SHAVING MUGS: Robert E. Boyer, 2107 Robin Hood Terrace, Austin 3, Tex.

SPECTACLES: Mrs. George W. Walton, 1908 Palm St., Reading, Pa.

STAMPS: Robbie Robinson, Montrose Ave., Garrison, Md. (U.S. commemoratives); Wesley Wagar, 417 Van Buren Ave., Winner, S. Dak.; Robert G. Dasse, 20 Franklin St., Apt. 3, Meriden, Conn.

TEAPOTS: Robert H. Burns, 1317 Garfield St., Laramie, Wyo.

WOOD CARVINGS: Frank W. Rougvie, 59 Belmont St., North Quincy, Mass. (of animals).

WOOD SAMPLES: Rev. J. Neland Hester, 702 S. 7th St., Brownfield, Tex.

PEN PALS (open to age 18): James Heath (14), 406 N. Prairie, Lacon, Ill.; Karen Walser (11), 1927 Wilmer, Zanesville, Ohio; Katheryn Gaines (14), R. 2, Jane Lew, W. Va.; Ralph Adkinson (15), 4021 Mound Pass, Fort Wayne, Ind.; Lynne Steinhauser (10), 613 Spaulding St., Elmira, N.Y.; Patty Winchester (13), 920 Toro Ct., Seaside, Calif.; Nancy Wolf (17), Box 27, Foosland, Ill.; Karen Willman (10), Box 25, Malcolm, Nebr.; Marcy Johnson (10), 2103 W. 85th St., Seattle, Wash.; Dorothy Drasher (17), 206 W. College Ave., State College, Pa.

Jan Clapp (13), 424 Angular St., Clinton, Ky.; Charles Simpson (15), 624 N. Settlemier, Woodburn, Oreg.; Linda Fielder (15), 830 Sherman St., Toledo 8, Ohio; Marilyn Wills (18), 419 61st St., Oakland 9, Calif.; Sandra Lippert (13), 207 E. R yal Pkwy., Williamsville 21, N.Y.; Sally Shattuck (11), Gregory, S. Dak.; Timothy M. Okome (15), 16, Olumegbon Rd., Suru-Lere, Yaba, Lagos, Nigeria; Marilyn Minyard (14), 166 Granite St., Quincy 69, Mass.; Ronald Die Son Liauw (16), Dj. Mangga Besar Raja 49, Djakarta VI/1, Djawa, Indonesia; Mary Zimmerman (17), 1410 N. 67th St., Milwaukee 13, Wis.

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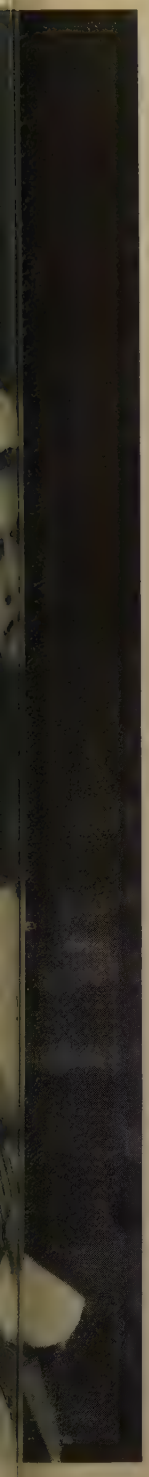
Weekend Missionari

Loaded with gifts and equipment, a visitor's station wagon is waved past Tijuana entry port.

The patio at the Rosalio Saenz home serves as an improvised church for Sunday services—in both English and Spanish.

Down Mexico Way

In a remote valley in northern Mexico, some young Californians find opportunity—and new friends.



Laying new floor in school, Al Schindler and Marlys Miller wield hammers while Janet Campbell and Carl Duckworth pass some needed boards through a window.

SOUTHERN CALIFORNIA'S mountains-to-beaches playground offers countless pleasant ways to spend a weekend. Yet a group of young Methodists in the Los Angeles area leave close-to-home diversions on weekends and travel 175 miles to a remote valley in Mexico, all for the sake of doing hard physical labor—without pay!

El Valle de las Palmas is a dry-farming community about five miles long and two miles wide in Mexico's Baja California Peninsula. Between it and the nearest paved highway are 20 miles of poor gravel. The 500 men, women, and children who live here have no town or church. There are only two small general stores and a one-room primary school, which is pressed into service as a community center.

Economic conditions in the Valley of the Palms have been particularly difficult in the last decade. Year after year the area has been plagued by scorching drought, which has withered both the crops and the hopes of an already poverty-stricken people.

It was Christmas, 1954, when the plight of this Mexican community first came to the attention of the Aldersgate young couples' class of First Methodist Church in Long Beach. The couples sponsored a party for children of the valley and returned home eager to undertake efforts toward relieving the destitution of their new Mexican friends. But the class members, many with young families, had limited time to devote to regular trips to Las Palmas. They turned for aid to their church's single young adults, and during the spring of 1955 this group made an excursion to the valley, tools in hand. They sanded and refinished desks and added a wall blackboard to the school's equipment.

Soon even the single young people found they needed reinforcements. At conferences and camps they told about Las Palmas and asked for help. Eventual results: formation of a Valle de las Palmas Steering Committee and invitations to Methodist young adults throughout the area to join in planning projects and contributing labor, materials, time, and financial support.

With shortage of water one of the valley's chief problems, an early effort of the young people was to help with well-digging. On trips to Las Palmas they took along forms for pouring concrete well casings, which they helped install. They bought and fixed up two pumps and placed them in wells. An old automobile (junk-yard cost, $60) was rebuilt and mounted over

one well to furnish power for pumping. With crude tools, the Americans—who also provided seeds and gas—helped valley residents clear and level land for crops. At the school, they built outdoor rest rooms, enlarged the classroom, laid a new floor.

No trip of these visitors is complete without gifts—clothing, toys, kitchenware, even two used sewing machines. One Long Beach member rounded up enough parts to assemble two bicycles. Through the Heifer Project, Inc., a young dairy cow was shipped to one of the valley's two schoolteachers. Her family includes eight children and two grandchildren. The Americans not only paid for transporting the animal, but helped the family build her pen and shed.

At least as important as the success of completed projects is the spirit of understanding which has grown up, despite the language barrier, between the Californians and their Mexican neighbors. The weekenders, who feel they have barely scratched the surface in helping meet the valley's great needs, have plans for many important projects in the future. But far from regarding their trips to Las Palmas as social work, they look forward to these visits to deepen friendships by working with the valley people toward what have become shared goals.

Weekends are far too short when it comes to jobs as big as digging a well or flooring a room. But busy schedules never omit Sunday-morning worship services with the valley residents. Eventually, the young people hope, there will be a Methodist pastor living in Las Palmas, preferably a native of Mexico and a man schooled in agriculture as well as the ministry. Meanwhile, the community will remain as it is today, the special concern of these young Methodist laymen who, as weekend missionaries, are reaping a rich harvest of new friends and vital Christian experiences.

Six-year-old Francisco Gallardo, son of a valley schoolteacher, is impressed by a heifer the Americans presented to the family

London Bridge is the same game, north or south of the border. These girls play it in an open field near their school.

This crude shelter of sticks and grass, built between two large boulders, is home to one Valle de las Palmas family. The box Addie Sellin and Frank Rutar are delivering is jammed with clothing and dishes.

Digging a well in rocky soil is hard work—but fun, too.

Worship service: as Raul Ruis plays, Carl Duckworth leads the open-air congregation in song.

NEWS of the world parish

GENERAL CONFERENCE OPENS IN DENVER APRIL 27

About 11 o'clock on the morning of April 27, Bishop Gerald H. Kennedy of Los Angeles will mount the platform of the Denver Municipal Auditorium, rap his gavel sharply, and announce:

"The sixth General Conference of The Methodist Church will please be in order."

Nine hundred delegates and bishops, and several thousand visitors, will direct their attention to the chair, and the supreme governing and lawmaking body of the church—the General Conference—will begin functioning. [See *Methodist Democracy in Action,* February, 1960, page 24, and *Days of Decision at Denver,* November, 1959, page 73.]

The Conference meets quadrennially, repealing or changing old laws, adding new ones, and determining policies and programs for emphasis in the next four years. It alone can do this because, as the *Discipline* states in paragraph 512:

"No person, no paper, no organization has the authority to speak officially for The Methodist Church, except only the General Conference under the Constitution."

The Conference will open with Communion for bishops and delegates in the auditorium theater. Then they will move to the auditorium annex for the first business session, at which time the Conference will be organized, welcoming messages delivered, and other opening formalities conducted.

The all-important episcopal address will be delivered that evening for the Council of Bishops by Bishop William C. Martin of the Dallas-Fort Worth Area. It is the Council's comprehensive report on the state of the church, its past activities, its future goals. [See *Methodism Speaks Up Again,* page 20.]

While the Conference officially opens April 27, there will be a reception for bishops, their wives, and delegates at the Denver-Hilton Hotel the evening before.

Generally, the Conference will open each morning with a devotional service conducted by a bishop, followed by a business session. Afternoons will be devoted to committee meetings and a special worship service in Trinity Church at 4 p.m. Evenings have been set aside for committee meetings (first days), entertainment (middle days), or business sessions (final days).

Delegates will have their desks and chairs on the oval-shaped floor of the annex, where wives of bishops also will be seated. Delegations are seated according to a drawing by the Commission on Entertainment. Members of the Judicial Council, the Council of Secretaries, and Council of Bishops will sit on the platform, while visitors —expected to number from 3,000 to 5,000 each session—will occupy the balcony. Guest tickets have been distributed on a first-come, first-served basis.

The program arranged by the Commission on Entertainment includes speakers, a dramatic presentation, and an oratorio. For visitors and famil of delegates, there will be spec activities outside the Conference.

Speakers include Dr. George Buttrick, Harvard theologian a commentary editor of *The Interprete Bible,* who will preach and lecture the Bible; Dr. Everett W. Palm pastor of First Church, Glendale, Cal who will speak on Christian educatio Dr. Ralph W. Sockman, pastor Christ Church, New York City, wh topic will be peace; the Rev. Murr Dickson, missionary in La Paz, Boliv who will discuss missions, and Bish G. Bromley Oxnam, Washingto D.C., who will interpret the work the general benevolence agencies.

The drama will be given Saturd April 30, by the Denver Area. Call *Land of Promise,* it depicts t coming of Methodism to Colorado a the West, and its growth in the l 101 years.

The oratorio, *The Invisible Fire,* scheduled for Wednesday, May under sponsorship of the Council Secretaries. Four nationally know soloists and a chorus of 200 voic directed by Berton Coffin of t Colorado University school of mus will perform, accompanied by t Denver Symphony Orchestra co ducted by Willis Page, leader of t Nashville Symphony.

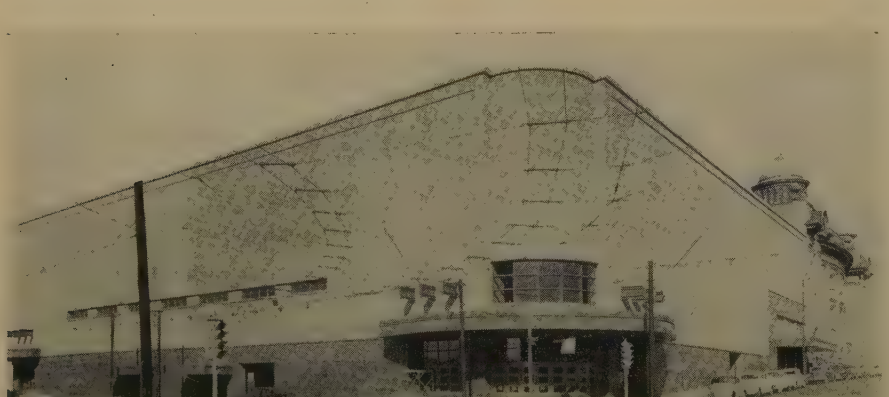
The Invisible Fire is based on t life and conversion of John Wesley. recording of the performance will made by the Methodist Publishi House. The record, the librett and a booklet by Bishop Oxna interpreting the Wesley traditi in the contemporary church's wo will be available after the Conferenc

There also will be daily performanc by choirs, and congregational singi at all services and business sessio

Dr. Roger Dexter Fee, director the University of Denver school music, will lead the Communion chc and, on two other occasions, masse choirs. C. Edward Stallings, minist of music at Taylor Memorial Churc Oakland, Calif., will lead genera session singing, and Dr. James Houghton, professor of church mus and worship at Boston University school of theology, will direct singi at afternoon worship services.

Ten choral groups will perform including the Ambassadors Quart from Africa.

The Conference is expected to win up between May 7 and May 11.



Denver Auditorium, site of the sixth General Conference.

Top Conference Issues: Jurisdictions and Union

The two major issues before th General Conference in Denver late th month, according to veteran observer will be the report on the Jurisdictiona system and the uniting of three socia

uction boards to form one new board.

TOGETHER asked several Conference officials to select the five most important issues. All named the report of the Commission to Study the Jurisdictional System and all but one the union of the three boards. No other issue was mentioned more than twice.

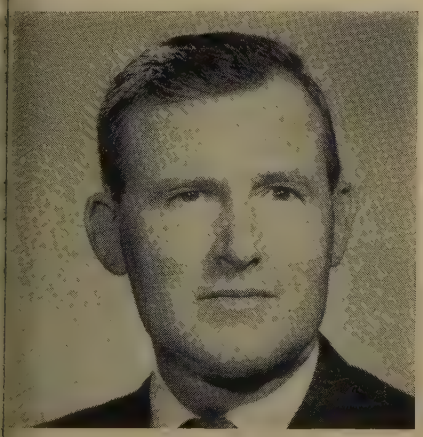
The Jurisdictional report recommends "no basic changes" in the system, but suggests action at the local level to foster interracial brotherhood.

Even before the report was made public, Dr. Leon T. Moore, General Conference secretary, had received several hundred memorials asking no change in the system and a lesser number seeking its abolishment. Under it, the church has six Jurisdictions, five on a geographic basis and one, the Central, for most Negro congregations.

When the report and memorials reach the Conference floor, many delegates expect major debate. However, Dr. Harold A. Bosley of First Church, Evanston, Ill., feels the report has a better-than-even chance of being accepted because Central Jurisdiction's representatives supported it within the Commission. Dr. Bosley led the fight at the 1956 Conference to have the Commission appointed.

The second major item—uniting the social-action boards—is expected to draw less debate. The Co-ordinating Council has recommended that the Boards of Temperance, World Peace, and Social and Economic Relations unite and form the Board of Christian Social Concerns with headquarters in Washington, D.C. It would have three divisions: Peace and World Order, Human Relations and Economic Affairs, and Temperance and General Welfare. Staffs of the three boards have approved a form of union generally similar to that of the Council.

Other issues expected to command extra attention are world peace and disarmament, the episcopacy, legislation recommended by boards and agencies, and the 1960-64 quadrennial



J. Nelson Gibson, Jr., who has been appointed full-time lay leader of the North Carolina Annual Conference.

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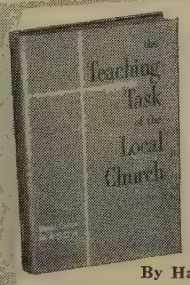

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program—particularly continuation of the Commission on Christian Higher Education.

Still other topics mentioned are the program for overseas Methodism; the church's stand on temperance and tobacco; ritual and hymnal studies; marriage of divorced persons [see *Should Methodism Liberalize Its Rules on Marrying Divorced Persons?* page 26]; future ecumenical participation; separation of church and state, and the local church.

The *Discipline,* paragraph eight, lists 14 items with which the General Conference can deal. They range from conditions, privileges, and duties of membership through the powers, duties, and privileges of bishops to "such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution."

Paragraph nine lists restrictive rules. The General Conference cannot revoke, alter, or change the Articles of Religion; it cannot eliminate the episcopacy or itinerant general superintendency; it cannot eliminate certain rights of preachers and church members. Nor can it revoke or change the General Rules of the United Societies, nor appropriate funds of the Publishing House for any use other than stated.

Most of the Conference work is done through standing committees. Each delegate is assigned to one, being permitted to name a preference. The committees, which will meet in downtown Denver Protestant churches, consider the memorials and vote either concurrence (agreement) or nonconcurrence on each. Changes may be made in those receiving concurrence before they reach the floor or from the floor. Delegates then approve or reject them.

Memorials receiving nonconcurrence in committees are given to the delegates in one of the final sessions for disposition as nonconcurrent.

Understanding Issues

TOGETHER has carried many feature articles and news items dealing with issues expected to come before the General Conference. These references may help interested readers better understand why these topics are important:

Jurisdictional system and union of boards: *Four Bishops Answer Four Timely Questions,* March, 1960, page 14; *Days of Decision at Denver,* November, 1959, page 73; *How Should Methodists Organize?* May, 1959, page 17.

World peace and disarmament: *There Are No Short Cuts to Peace,* September, 1959, page 14; *Missiles and Civilization,* October, 1959, page 14; *Should the United Nations Admit Red China?* March, 1957, page 24; *What Can Christians Do?* October, 1958, page 30; *Peace on Earth Starts in the Heart,* December, 1959, page 26; *The Church and The Peace,* July, 1957, page 9; *To Survive Man Must Serve,* March, 1959, page 16; *There's Hope on the Main Road,* page 14.

The episcopacy and pastorate: *Methodism's Man on the Move,* January, 19[5]9, page 28; *How Should Methodists Organize?* May, 1959, page 17; *Days of Decision at Denver,* November, 1959, page 73; *The Council of Bishops* (color picture), March, 1958, inside cover; *What Is A Methodist Bishop?* March, 1958, page 13; *Methodism's Man at the Middle,* February, 1957, page 2[4].

Quadrennial program and Methodism: *A Prayer for The Methodist Church,* November, 1959, page 13; *Methodism's Stake in the Newest State,* January, 1959, page 3[2]; *1984—Only 25 Years Away,* November, 19[5]9, page 79; *Are 'Foreign' Missions Through?* January, 1959, page 32; *Bolivia—A Land of Decision,* February, 1959, page 35; *Methodism: A Province in the Kingdom,* November, 1959, page 77; *Sarawak—Once Head-Hunters' Land,* January, 1960, page 37; *Beachhead in Hawaii,* August, 1959, page 37; *What Do Methodists Believe?* November, 1959, page 58; *175th Anniversary Issue,* November, 19[5]9.

Board Plans Four-Year Evangelism Program

The Board of Missions has voted to launch a four-year program of evangelism, *Our Mission Today.*

It will give world-wide emphasis to evangelism in four "Lands of Decision," to production of Christian literature, and to church development in Hawaii and Puerto Rico. There also will be a nation-wide study program on the mission of the Church.

The "Lands of Decision" are West Pakistan, Southern Rhodesia, Argentina, and China-in-dispersion (a term used to designate Formosa, Hong Kong, and overseas Chinese in Southeast Asian countries).

In explaining its plan to increase production of Christian literature and audio-visual aids, the Board pointed to the steady stream of propaganda coming from the Communist world and said:

"Christian forces cannot afford to plan for less than an all-out effort to win the minds of men for Christ."

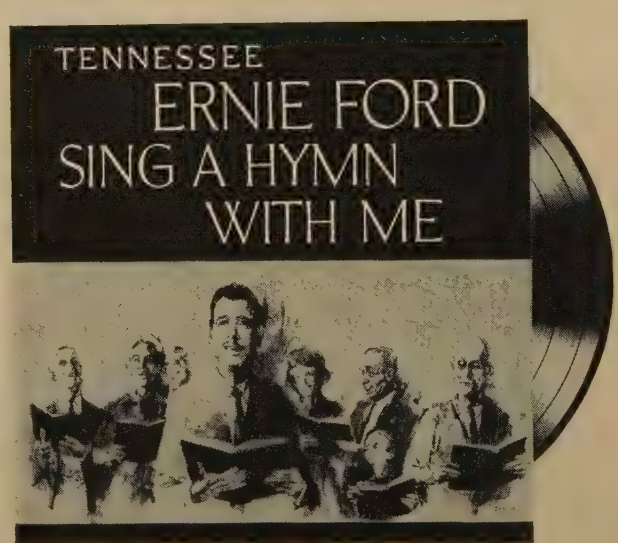
Ninety-three new missionaries were commissioned at the Board's meeting in Buck Hill Falls, Pa.

The 135-member Board also voted a record $22,321,749 appropriation for the next fiscal year beginning June 1, an increase of nearly $500,000 over the previous year.

New Board Secretaries

The Co-ordinating Council wants the proposed new Board of Christian Social Concerns to have one general secretary and three associate general secretaries.

The Board, with General Conference approval, will unite the present Board of Temperance, World Peace, and Social and Economic Relations. Its administrative head would be the general secretary, with the associates heading the three divisions—Peace and World Order, Human Relations and Economic Affairs, and Temperance and General Welfare.



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UPCOMING EVENTS

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APRIL

10—Palm Sunday.
15—Good Friday.
17—Easter.
19-26—Council of Bishops meeting, Denver, Colo.
24—National Christian College Day.
27-May 11—General Conference, Denver, Colo.
28—Dinner for alumni of Methodist educational institutions, Denver, Colo.

WSCS STUDY TOPICS: General Program—*New Lights for Town and Country*, by Anne McKenzie and Rosemary Nixon; Circle Program—*Turning on the Lights*, by the same writers.

WDCS Resolutions

The Woman's Division of Christian Service, meeting in Buck Hill Falls, Pa., has voted to memorialize the General Conference to "take clearly defined steps to remove the pattern of segregation from the structure of the Church and from its total program and practices."

In other action at its final sessions, the WDCS also: condemned anti-Semitism; asked Congress to enact a federal antilynching law and legislation guaranteeing voting rights for all; urged Methodist women to work for state laws making 16 the minimum marriage age, and recommended that Puerto Rico be allowed to choose between statehood and independence.

SMU's Dr. Tate Heads NASC

Dr. Willis M. Tate, president of Southern Methodist University, Dallas, Tex., was named president of the National Association of Schools and Colleges of The Methodist Church at the organization's annual meeting in Atlantic City, N.J.

Dr. Carl C. Bracy, president of Mount Union College, Alliance, Ohio, was elected vice-president; Dr. Ralph

New NASC officers (left to right): Dr. Tate, Dr. Bracy, Dr. Decker, and Dr. Rogers. There are 126 church-related schools in the group.

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CENTURY CLUB

TOGETHER adds only two new members to its Century Club roll this month. Can it be that we are running out of Methodists 100 or more years old, or are their friends neglecting to tell us about them? April's members are:

Miss Katie Diffenderfer, 101, Covington, Ind.
Mrs. Cora Ellen Candlen, 103, Rainsburg, Pa.

Names of other Methodists qualifying for the Club will be published as received from readers.

W. Decker, of the Board of Education, Nashville, became secretary, and Dr. Vance D. Rogers, president, Nebraska Wesleyan University, Lincoln, Nebr., treasurer.

Bishop Seeks Stricter Liquor-Industry Controls

Bishop John Wesley Lord, head of the General Board of Temperance, has called for stricter state and federal controls on the alcohol industry.

"We must find workable, legal ways through political action to establish effective social controls of the liquor industry," the Boston bishop told the Board's annual meeting.

Present liquor-control systems, he said, produce rich revenues but do not contribute "either to a decline in the rate of excessive drinking or to the development of a constructive program for the prevention of alcoholism."

Bishop Lord urged churches and temperance groups to join in building stronger public opinion in favor of stricter controls. He proposed new legislation including:

1. A change in license-fee and tax policies to emphasize the social purpose of regulation of the alcohol industr

2. Regulation of competitive pra tices in the industry within reasonab and constitutional limits to reduce th necessity for seeking expansion of co sumer markets.

3. Stringent regulation and enforc ment in the distribution of alcohol beverages at the state and local leve

Propose Special Training For Foreign Missionaries

A radically different training pr gram for missionaries abroad has wo approval, in principle, from the Boa of Missions' division of world mission

The new pre-field training envisio a missionary community with "spiritu disciplines" and an intensive curric lum of studies in the Bible, theolog missions, linguistics, anthropolog international relations, and orientatio It would be established near a unive sity or seminary with a select facul and special facilities to simulate mi sionary life in the field. There woul be accommodations for 75 to 1 students.

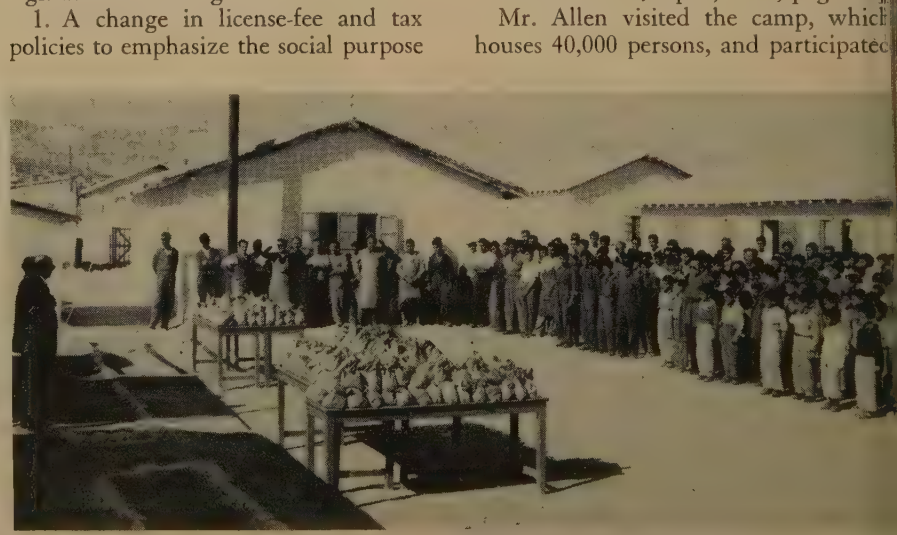
Methodists will work through th National Council of Churches t determine whether other denomina tions would be interested in c operating in establishing such trainin communities. The purpose would b to prepare missionaries to face mor adequately the rapidly changing socia political, and religious conditions i foreign mission fields.

The new program was revealed a the Board of Missions meeting in Buc Hill Falls, Pa., and is being explore also by the Woman's Division o Christian Service.

Visits Arab Refugee Camp

The Rev. Ira B. Allen of Detroi Lakes, Minn., reports that condition in an Arab refugee camp near Jerich are much improved over what the were four years ago [see *'City' Wit No Place to Go,* April, 1958, page 20

Mr. Allen visited the camp, which houses 40,000 persons, and participate



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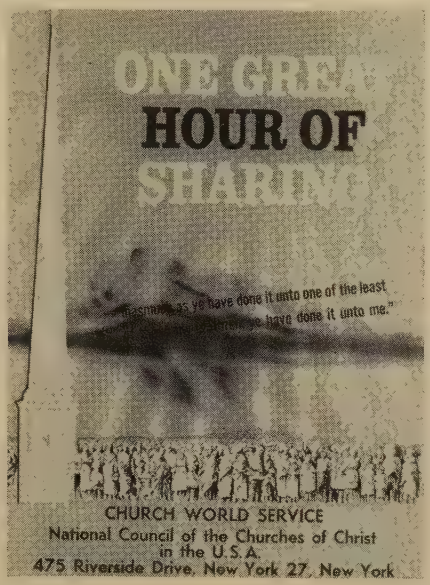
in a ceremony at which gifts were distributed to the refugees.

CWS Needs $11,418,000

Church World Service is asking for $11,418,000 this year for its world-wide program of assistance to homeless, hungry, and destitute people in other lands.

Thirty-five major U.S. Protestant and Eastern Orthodox communions co-operate with CWS in its ministries of relief. Many will hold special services on Sunday, March 27, and take offerings dedicated to *One Great Hour of Sharing,* theme of the appeal.

Most Methodists made their donations in the Week of Dedication, which ended March 6.



This CWS poster is being used to raise $11,418,000 for relief of the homeless and the destitute overseas.

Upper Room: 25 Years Old

The Upper Room, the devotional guide published by the Board of Evangelism, began its 25th anniversary year in March, with a record circulation of 3,250,000.

The pocket-sized booklet is international, interdenominational, and interracial, Editor J. Manning Potts pointed out. It appears in 30 languages and 37 editions, with many denominations co-operating in its sponsorship, publication, and use.

Dibelius To Retire in '61

Bishop Otto Dibelius, head of the Evangelical Church in Berlin-Brandenburg, will retire from all church offices at the end of 1961.

The 79-year-old clergyman also is chairman of the Council of the Evangelical Church in Germany, and a co-president of the World Council of Churches. His last official duty will be attending the WCC's Third Assembly in New Delhi, India, in December,

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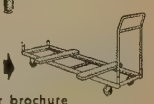

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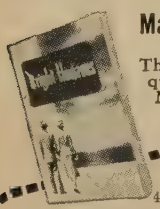

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1961. The bishop has long been an outspoken critic of East Germany's anti-religious policies and a target of Communist attacks.

In announcing his retirement plans, the bishop issued what he called his "clerical last will," stressing that the Church "must never surrender to worldly powers and must continuously resist the infiltration into its midst of the spirit of agitation and propaganda."

Oxnam Doubts Kennedy's Freedom From Church Control

Bishop G. Bromley Oxnam, in an interview with *The New York Times*, says he knows Sen. John F. Kennedy (D.-Mass.) as a "sincere, able person with a very fine mind," but questions whether he could be entirely "free of Roman Catholic hierarchical control" if elected U.S. president. The Senator is a candidate for his party's presidential nomination.

"Whether he would be independent of hierarchy pressure is a question that Protestant and Jewish voters would have to weigh," the Washington, D.C., bishop declares.

He bases his opinion on a report that Kennedy canceled an inter-faith speaking engagement at a cardinal's insistence. However, Kennedy's office terms the report "inaccurate."

$8,092,612 for Schools

Methodists gave $8,092,612 for current operation of their schools and colleges last year, according to a report by Dr. John O. Gross of the Board of Education.

The money—almost $1 million more than in 1958—went to the 118 educational institutions related to the Board. Their enrollment was 197,939 students.

Dr. Gerald O. McCulloh, the Board's director of theological education, revealed that the 877 Methodist-seminary graduates last year fell far short of the church's minimum need of 1,200 ministers. There were 3,289 students in Methodist seminaries in 1959.

Miss Kunsman, Superior, W

Named 'Miss Student Nurse'

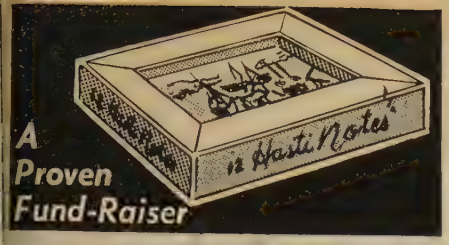
Miss Claudia L. Kunsman, a seni in the school of nursing at Method Hospital, Madison, Wis., has bee named "Miss Methodist Stude Nurse" for 1960 by the Board of Ho pitals and Homes.

The 20-year-old Superior, Wis., g was selected for the honor on the ba of professional interest in her wor personality, and attractiveness. She w picked from a field of 35 candidat all of whom were seniors in the upp third of their classes in Method schools of nursing and had written 200-word statement on "Why I Cho the Nursing Profession."

'Foremost World Citizen'

Boston University has awarded D Albert Schweitzer, Nobel Prize winn and famed medical missionary, a cit tion as the "foremost world citizen [See *My Visit With Albert Schweitze* July, 1957, page 34.] It was presente to him in Lambarene, French Equ torial Africa, on his 85th birthday b President Harold C. Case, who w touring Africa.

Pupils and teachers of St. John's Protestant Episcopal Church, Charleston, S.C and their Sunday-School Special—an 88-seat coach lent by the Atlantic Coas Line Railroad when fire destroyed their church and left them without a hom



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The Rev. S. S. Olafsson with three descendants of Philip Embury: Mrs. Lula Johnson (center), Mrs. George Schwelling, and Nancy Lou Schwelling, who was baptized recently.

Embury Descendants

First Church of South St. Paul, Minn., has its own personal touch of Methodist Americana—members who are descendants of Philip Embury, the Irish lay preacher who founded the first Methodist Society in New York.

They are Mrs. Lula Hall Johnson, her daughter, Mrs. George Schwelling, and the latter's children.

Mrs. Johnson's late father, Harris Erving Hall, who died a year ago at 101, was the grandson of Philip Embury II, the grandson of Embury, the pioneer preacher. And that makes Nancy Lou Schwelling, who was baptized during Methodism's 175th anniversary celebration last December, the great-great-great-great-great-granddaughter of the Irishman.

WDCS Treasurer Steps Up

Mrs. Porter Brown of New York and Salina, Kans., has been elected to the newly created post of general secretary, Woman's Division of Christian Service. Treasurer since 1958, she will serve in that capacity also until a successor is named.

Council Endorses POAU

The Co-ordinating Council of The Methodist Church has endorsed Protestants and Other Americans United for Separation of Church and State (POAU)—an independent religious-liberty group.

The endorsement followed completion of a four-year study of POAU requested by the 1956 General Conference.

The Council recommended the 1960 General Conference adopt a resolution which would:

1. Commend POAU efforts to preserve the principle of separation of church and state.

2. Urge POAU to accelerate its pro-

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AROUND THE WORLD—56 DAYS—depart July 11, including Europe (Oberammergau), Africa, Middle East, Far East, Australia, New Zealand, Fiji Islands, Hawaii. Personally conducted by Dr. M. S. Harvey, Minister, First Methodist Church, Akron 8, Ohio. Brochures sent on request. Also, all inclusive tour to the Hawaiian Islands, departing June 5, conducted by Dr. Harvey.

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gram aimed at preventing use public funds for support of church tivities.

3. Urge upon Methodists and Me odist organizations the importance providing financial support for POA

Dr. Louie D. Newton, Baptist m ister of Atlanta, Ga., is president POAU, and Bishop G. Brom Oxnam of Washington, D.C., is vice-president. Glenn L. Archer, exec tive director, and the Rev. C. Stanl Lowell, associate director, also Methodists. Headquarters are Washington.

$115 Million for Churches

Methodists spent $115,006,000 buil ing churches in 1959, according to report by Dr. B. P. Murphy to t Board of Missions' meeting in Bu Hill Falls, Pa. This was $4 million le than in 1958, but brought to $986,27 000 the amount spent on church buil ing in the 1950-1960 period.

Dr. Murphy said the division national missions made 357 gran totaling $1,271,000 and 129 loans tot ing $2,369,000 for construction in 19 In addition, fund drives by 268 co gregations raised $20,439,000 for ne projects. Total indebtedness on chur property last year was $267,835,0

CAMERA CLIQUE

Know Your Subject: *Lensman D. L. Richar son's storytelling pictures for* Weeke Missionaries Down Mexico Way [*pages 62-6 represent far more than a one-weeke acquaintance with the project. Even before queried us about it, he had visited the L Palmas Valley several times with Los Ange area Methodists (he's a member of Fi Church, Hollywood), so he knew the region a its people—and on his visits, his cameras we along. All this helps explain the finish feature's warmth and authenticity, whi photographic know-how alone couldn't ha produced. Richardson's technical skills a topnotch; five days a week he's a motio picture cameraman—and for weekend relax tion he shifts to still photography, preferri color work. Further proof of his versatility seen on pages 59 and 60, and in the tra parencies he contributed to the May, 195* Christian Family *reader-participation featu*

Here are photo credits for this issue:

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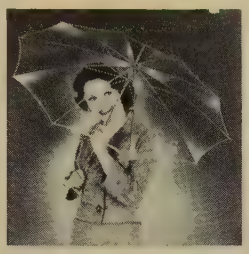

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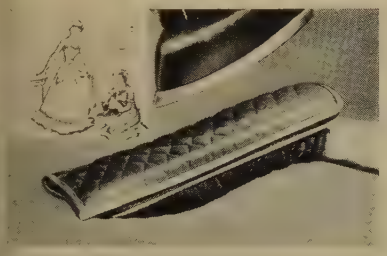

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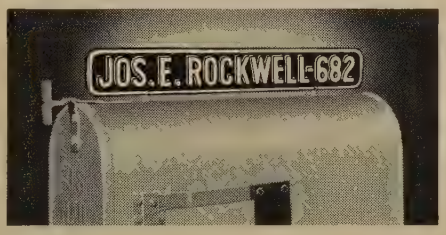

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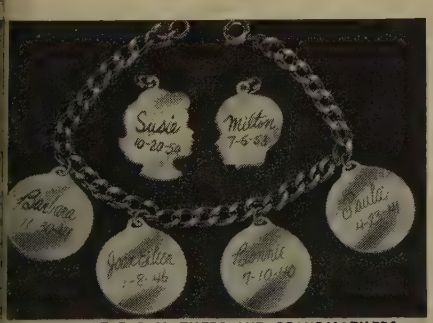

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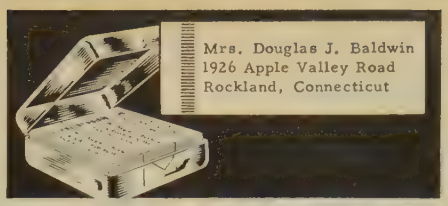

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Outside Colorado Springs' big First Church, Cadets John Warren (center) and Paul Clant chat with the pastor, Dr. Ben F. Lehmberg.

Air Force Academy cadets lead busy lives

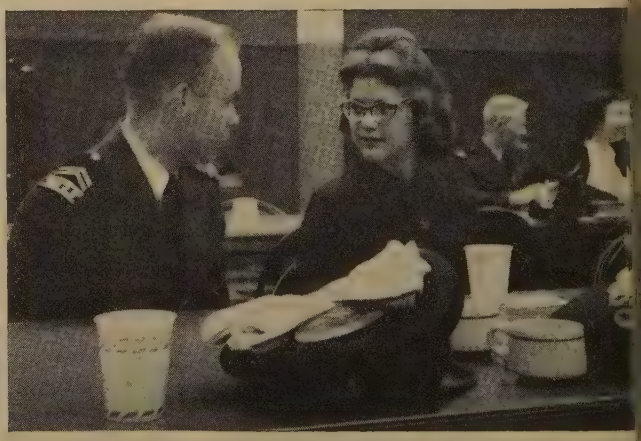
In the Shadow of Pikes Peak

AGAINST THE rugged brown and green beauty of the Rampart Range of Colorado's Rocky Mountains, the gleaming marble, metal, and glass of the new U.S. Air Force Academy campus shimmers sharply in startling contrast. Less than 20 miles away as the crow would fly —if crows were to fly that high—clouds wreathe the 14,110-foot summit of famed Pikes Peak.

Still to be completed on this picturesque campus is the ultramodern—and controversial—17-spired chapel. Work on this $3-million structure is under way and is expected to be completed by summer, 1961.

Meanwhile, the cadets' spiritual development is by no means neglected. Of the 1,500 enrolled this year, 1,100 are Protestants—and, of these, Methodists are most numerous. Chaplain Charles I. Carpenter, a Methodist, gave up the two stars of a major general—he was chief of Air Force chaplains—to take up his Academy post. Here, among other duties, he conducts Protestant chapel services for the cadets, many of whom also participate in choir, religious instruction, and small group devotions. Some, too, teach Sunday-school classes for children of Academy personnel.

This year, there's an innovation in the religious program. It permits upper classmen to choose between attending chapel on the campus or worshiping with members of their own denominations in nearby Colorado



After-church coffee hours help cadets make new acquaintances among the local populace.

Buses carry cadets to and from the churches of their choice. Sometimes, of course, parting from a town friend can't be rushed.

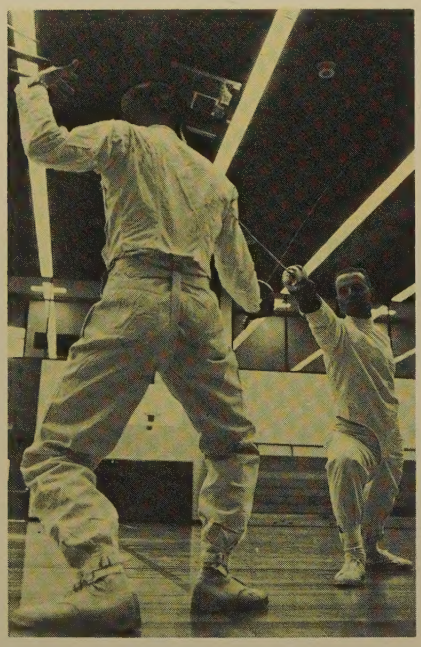
Among rules for freshmen: dogtrot everywhere; cut square corners. Henry Horton of Florida shows how.

Once a fourth classman (freshman) himself, William Howell, from Alabama, now barks orders as Washingtonian Thomas Darborn stands braced.

Chaplain Charles Carpenter joins cadet-led morning devotions, a volunteer campus activity.

The late Cecil B. DeMille helped design the cadet wardrobe, including these natty dress whites worn on parade.

Four years of study lead cadets to the Bachelor of Science degree, but liberal arts subjects are stressed, too, along with such technical courses as physics and engineering.



Even in the space age, fencing helps sharpen eyes and hands. Cadets must take part in sports all four years.

Weekends provide a time for relaxing in a student lounge —with music in the background.

Speedy, hawklike falcons, native to the nearby Ramparts, made a perfect choice as Academy mascots. Cadet Douglas Tocado of West Virginia poses his bird for Chaplain Carpenter.

Springs churches. About 50 cadets currently ride the "Methodist bus" each Sunday to attend services in Colorado Springs' 5,500-member First Church, where Dr. Ben F. Lehmberg is pastor.

Life on the gleaming space-age campus is one of stern discipline and rigid order. Fourth classmen (freshmen) learn early to dogtrot in straight lines wherever they go, to accept without flinching the upbraiding of upperclassmen for even petty mistakes. Yet cadets have dignity: even officers call them "Mister."

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Announcing Together's

Photo Invitational

for 1960-61

Theme: METHODIST AMERICANA

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HERE'S your invitation to join with other TOGETHER readers in creatin another great reader-participation color pictorial! Three have alread been published; a fourth is in preparation. Now we can announce tha for the fifth, 1960-61, the theme is *Methodist Americana.* Please don restrict your shots to musty old ruins. We're looking for vital, sparklin color slides that will link Methodist history to the present as appealingl as the one above, of a Boy Scout on the old Asbury Trail in the Grea Smoky Mountains. This announcement is made early so you can pla your vacation travels to include one or more Methodist historic site You'll find plenty of them on the *Methodist Americana Map* that wa in the November, 1959, issue of TOGETHER and is on sale, separately at your nearest Cokesbury Bookstore (price 50¢). TOGETHER will pa $25 for each 35-mm. slide accepted, $35 for larger slides. Entries ma include up to 10 color transparencies and must be addressed to:

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